Gospel-Worship:

OR,

The Right Manner of Sanctifying the Name of God in General.

And Particularly in these Three great Ordinances:

Viz. { 1. *Hearing of the* WORD.
2. *Receiving the Lords* SUPPER.
3. PRAYER.

By JEREMIAH BURROUGHS.

Being the Second of the Seven Volumns, lately published by

Thomas Goodwin, *William Bridge*
William Greenhil, *John Yates,*
Sydrach Sympson, *William Adderly.*
Philip Nye,

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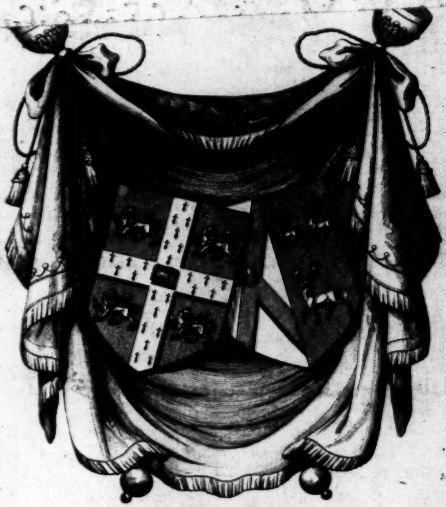

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To the READER.

OUR purpose in this Preface, is not to speak either of the eminent worth of the Author, whose memory is blessed in the hearts of all the Godly in this Nation; or of this Piece it self here published: but only to assure thee, That it is his. And although it riseth not up to that exactness and perfection as might have been in them, had he publish'd them himself; yet with that different allowance which is to be given to Notes taken from his mouth in ordinary and frequent Preaching, we doubt not but that in their use and benefit they may be as profitable to the Saints as other of his writings, being as full of weighty and Divine Materials, having also the impress of the Spirit, and language of this holy Man (one of the greatest Preachers of this Age) stampt all along upon them.

We (to whom this our Brother was most dear and precious) being entrusted with the publishing of his Sermons, have thought good first to usher abroad these few, which if they receive that welcom they deserve, many other excellent Pieces of his may soon after have encouragement to appear in publick view. The Points treated of in these, are of great concernment, and therefore we conceive, the Author though in handling of them he had room enough for the discussing many of the controversies of the times, yet he purposely waved it, and bent himself to the single delivery of that which tended most to edification, and best suted with such a popular Auditory as that was to whom he spake. The Lord of Heaven bless them to thy spiritual advantage, and enable thee by such means as these to sanctifie his Name in the use of all his Ordinances, which is the desire of

Thomas Goodwin, William Bridge,
William Greenhil, John Yates,
Sydrach Sympson, William Adderly.
Philip Nye,

Four New Books of Mr. Jer. Burroughs, *VIZ.*

THE FIRST BOOK
Christs call to all those that are Weary and Heavy Laden to come to him for Rest.

Wherein is shewed *First.*

1 The Burden of Sin. 2 The Burden of the Law, 3 The Burden of Legal performances with the Misery of those that are under them. 4 The Burden of Corruption. 5 The Burden of Outward Affliction.

Secondly, Christ Graciously offers to them that come to him REST from all those Burdens.

Wherein is shewed.

1 What it is to come to Christ. 2 That Christ requires nothing but to come to him. 3 Several Rules to be Observed in right coming to Christ. 4 Meanes to Draw Soules to Christ. 5 That in coming to Christ God would have us have respect to our Salvet. 6 That there is No REST for souls out of Christ; And the Reasons therefore; with some conclusions from it.

Thirdly, There is shewed.

1 The Rest beleevers have from sin. 2 The deliverance from the Law by Christ is. 1 Privatively, 2 Positively. 3 The Rest beleevers have from the Burden of the Law by coming to Christ. 4 How Christ gives Rest from the Burden of Legal performances. 6 How Christ gives Rest from the Burden of Corruption, wherein is shewed how Sanctification and Holinesse comes from Christ only. And encouragments to come to Christ for holiness. 6 How Christ gives Rest from outward Affliction. 7 Some Directions how to get Rest from Christ in Spiritual desertions.

THE SECOND BOOK
Christ, the Great Teacher of Soules that come to him.

Wherein is shewed

1 What Christs Yoak is. 2 That beleevers must take Christs Yoak on them. 3 The more we are under the Yoak of Christ the more REST we have. 4 Christ is the great Teacher of his Church and People. 5 In what manner Christ Teacheth. 1 He is a Meek Teacher. 2 An Humble Teacher. 6 The Learners of Christ must be MEEK. 7 The Learners of Christ must be humble. 8 Christ teacheth by his EXAMPLE. 9 Wherein Christs EXAMPLE is to be followed. 10 What kind of Pattern Christ is. 11 We must not follow the Example of the World.

We must imitate Christ in MEEKNES.

1 What Meeknes is. 2 Learn of Christ to be Meek towards God; And the Reasons thereof. 3 The Dreadful Evil of Anger and frowardness towards God. 4 Meekness towards God Exemplified from scripture Examples. 5 Meekness towards Men which consists in ordering Anger. 1 To the right Object. 2 To the right Time. 3 To the right measure. 4 To the right end &c. 6 The sad Effects of Anger. 7 The Excellency of Meekness. 8 Promises made to Meekness. 9 Many Vaine Reasons and Pleas for Anger Answered. 10 Exhortations to Meekness. 11 Means to get and keep Meekness.

THE

New Books of Mr. Jeremiah Burroughs,

THE THIRD BOOK

Christ the Humble Teacher of those that come to him.

Wherein is shewed.

1 What Humility or Lowlineſs is Not. 2 What that Lowlineſs of Heart is that Chriſt would have us to Learn of him. 3 Arguments from the Lowlineſs of Chriſt to work Lowlineſs of ſpirit in us. 4 The properties of an humble heart towards God 5 The Properties of an Humble and Lowly heart in reſpect of Our ſelves. 6 The properties of humility in reſpect of others. 1 It is fearful of giving or taking offence. 2 It gives due honor to all. 3 It is tender to others. 4 It's not needleſſy ſingular from them. 7 The Excellencies of Humility. 8 Humility brings REST unto the Soul. 9 Means to get Humility.

THE FOURTH BOOK

The only Eaſie way to Heaven.

Wherein is shewed

1 The way to Heaven that Jeſus Chriſt Teacheth, is an Eaſie way: ſix Evidences thereof. 2 The Difference between the EASE a Carnal heart hath, and the EASE a gracious Soul hath in Religion. 3 The Reaſon why ſome gracious Souls complaine of difficulty in Gods waies. 4 What it is that Makes the waies of God ſo Eaſie. 5 Conſequences from the eaſineſs of Gods waies. 6 Directions how we may make the waies of God Eaſie.

New Books of Mr. Sydrach Simpſons, viz.

I. Of Faith, Or, That beleeving is receiving Chriſt; And receiving Chriſt is Believing.

II. Of Covetouſneſs.

In the First Book is shewed (beſides many other things)

1 *That Perſons that are beleevers are Receivers.*
2 *That to Receive is the Principal uſe of Faith.*
3 *That nothing ſhould hinder our Receiving.* 1 *Not our Sins.* 2 *Nor Gods delaies* 3 *Nor the ſmalneſs of our receipts.* 4 *Nor the greatneſs of our Wants.*
4 *How Faith Receives.*
5 *That Faith Receives Chriſt.* 1 *In the underſtanding.* 2 *In the Will.*
6 *The temper of a man that hath faith.*
7 *The neceſſity of Faith.*
8 *Though Faith be ſmal yet it makes us the Sons of God.*
9 *The Nature of True Faith.*
10 *There are but few that Receive Chriſt.*
11 *Three ſorts that come not to Chriſt* 1 *Such as Receive him not as he is.* 2 *Such as delay their coming to him.* 3 *Such as give not that place to Chriſt in their hearts that is fitting for him.*

In the Treatiſe of Covetouſneſs is shewed,

1 *It is the Duty of all as they would obtaine eternal Life to beware of covetouſneſs.*
2 *The Reaſons of the Doctrine,* 1 *Its a ſpiritual Sin.* 2 *It over ſpreads the whole man.* 3 *Its oppoſite to the Nature of Godlineſs and Religion.* 4 *Its the Womb and ſeed of all*

all Sin. 5 Its a base Sin.
3 The Dangerousnesse of covetousnesse 1 It is hardly avoided. 2 Its difficultly cured.
4 You shal have all things needful for this life if you will look after Grace.
5 Your Life lies in Grace, not in Riches.
6 There is more to be feared than to be desired in Riches.
7 We should Mortifie our desires after Riches.

In Book 1 Of Unbelief: or the want of Readines &c. is shewed

1 What Unbelief it is that is here spoken of.
2 The best way to deal with Unbelief.
3 That Unbelief is a sin against al the Attributes of God.
4 That Christ will not bear with this Sin of Unbeleif.
5 That we should be quick and ready to beleeve.
6 Motives to indeavor for readiness to beleeve.
7 Helps to attain readiness in Beleeving.

In Book 2 Of Not going to Christ &c. is shewed,

1 That unbelief is a great Sin, and exceeding provoking unto God.
2 Several arguments provoking us to beleeve the greatness of the Sin of unbelief.
3 Many Objections answered.
4 Several sorts of this Sin of unbeliefe.
5 Means to convince us that unbelief is so great a Sin.
6 Though the Sin of unbelief be very great, yet it's pardonable.
7 God hath pardoned unbelief, and wil pardon it.

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1 That

1. That the end why the Saints receive al glorious Grace, is, That they may be one, as the Father and Christ are one.
2. That God the Father loveth the Faithful, as he loveth Jesus Christ.
3. That our Savior desireth to have the Faithful in Heaven with himself.
4. That the happiness of our being in Heaven, is to see Christs Glory.
5. That there is much wanting in the knowledg of Gods Love, in the most able Saints.
6. That the Lord Christ lends dayly direction, according to the dayly need of his Servants.
7. That it is the desire, and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself, should be given to his faithful Servants.
8. That our Union, and Communion with God in Christ, is the top of our happiness in Heaven.

The first eight Books: of the Application of Redemption, By the effectual Work of the Word, and Spirit of Christ, for the bringing home of lost Sinners to God. In which (besides many other seasonable, and Soul-searching Truths) there is also largely shewed.

1. Christ hath purchased al spiritual good for HIS.
2. Christ puts al HIS into possession of al that good that he hath purchased.
3. The Soul must be fitted for Christ before it can receive him. And a powerful Ministry is the ordinary means to prepare the heart for Christ.
4. The work of God is free: And the day of Salvation, is while this Life lasts, and the Gospel continues.
5. God cals his Elect in any Age, but the most before old Age.
6. The Soul is naturally settled in a sinful security.
7. The heart of a Natural man is wholly unwilling to submit to the Word that would sever him from his sins.
8. God the Father by a holy kind of violence, plucks His out of their corruptions, and draws them to believe in Christ.

The Ninth and Tenth Books of the Application of Redemption by the Effectual Work of the Word, and spirit of Christ, for the bringing home of lost sinners to God. Besides many other seasonable, and Soul-searching Truths, there is also largely shewed.

1. The heart must be humble and contrite before the Lord wil dwel in it.
2. Stubborn, and bloody sinners may be made broken-hearted.
3. There must be true sight of sin, before the heart can be broken for it.
4. Application of special sins by the Ministry, is a means to bring men to sight of, and sorrow for them.
5. Meditation of sin, a special means to break the heart.
6. The same word is profitable to some, not to another.
7. The Lord sometimes makes the word prevaile most, when its most opposed.
8. Sins unrepented of, makes way for piercing Terrors.
9. The Truth terrible to a guilty conscience.
10. Guilt and scandalous sinners, God usually exerciseth with heavy breakings of heart, before they be brought to Christ.
11. Sorrow for sin rightly set on, pierceth the heart of the sinner throughly.

12. They

12 *They whose hearts are pierced by the Word, are carried with love and respect to the Ministers of it: And are busie to enquire, and ready to submit to the mind of God.*

13 *Sinners in distress of conscience, are ignorant what they should do.*

14 *A contrite sinner sees a necessity of coming out of his sinful condition.*

15 *There is a secret hope wherewith the Lord supports the hearts of contrite sinners.*

16 *They who are truly pierced for their sins, do prize and covet deliverance from their sins.*

17 *True contrition is accompanied with confession of sin, when God calls thereunto.*

18 *The Soul that is pierced for sin, is carried with a restless dislike against it.*

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3 *Goſpel-Worſhip*, on *Levit.* 10. 3. Wherein is ſhewed, 1 The right manner of the Worſhip of God in General; And particularly, In hearing the Word, Receiving the Lords ſupper, & prayer.

4 *Goſpel-Converſation*, on *Phil.* 1 17 Wherein is ſhewed, 1 That the Converſations of Beleevers muſt be above what could be by the Light of Nature. 2 Beyond thoſe that lived under the Law. 3 And ſutable to what Truths the Goſpel holds forth. To which is added, *The Miſery of thoſe Men that have their Portion in this Life only*, on *Pſal.* 17. 14.

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GOSPEL-

Gospel-Worship:

OR,

The Right Manner of drawing nigh to God, in *General*: And particularly in these Three great ORDINANCES:

Viz. 1. *Hearing of the* WORD.
2. *Receiving the Lords* SUPPER.
3. PRAYER.

Leviticus, 10. 3.

Then Moses said unto Aaron, This is it that the Lord spake, saying; I will be sanctified in them that come nigh me, and before all the People I will be glorified. And Aaron held his peace.

THese words are the speech of *Moses* to *Aaron* his Brother, endeavoring to quiet and comfort his heart, which was (no question) exceedingly troubled upon that great and sore affliction that was upon him, in the strange death of his two Sons, *Nadab* and *Abihu*. The story is this:

After *Aarons* Sons were Consecrated to the Priestly Office, they coming to attend this their Office, the very first day after their consecration to offer Incence unto God, they ventured to offer Incense with strange Fire, with other Fire than

God had appointed; Upon that the fire of Gods wrath broke out upon them, and ſlew them both preſently in the very Sanctuary before all the people, for it was a ſolemn time: being the beginning of the ſolemn Conſecration of the Prieſt-hood. Upon this, the ſpirit of *Aaron* could not but be exceedingly troubled, to ſee his two Sons thus ſtruck. Now *Moſes* comes to him and ſaith, This is that which the Lord ſpake, *I will be ſanctified in them that draw nigh me, and before all the people I wil be glorified.* And upon this, *Aaron* held his peace.

We read that once fire came down from Heaven in a way of Mercy to conſume the Sacrifices: but now fire comes down from Heaven in a way of Judgment to conſume the Sacrificers, even *Nadab* and *Abihu*: they were *Aarons* Sons, the Sons of a godly man, the Sons of the High-Prieſt, they were his eldeſt Sons, for *Aaron* had other Sons beſides *Nadab* and *Abihu*, *Eleazar* and *Ithamar*, but theſe were his two eldeſt Sons: they were two yong men, they were ſtruck in the very prime of their age, they were two that were newly conſecrated in the Prieſts Office, for ſo you find in the 9. Chap. And they were two men of renown in the Country, and before all the people of *Iſrale* two men that God had much honored heretofore; as you ſhal find in *Exod.* Chap. 24. and the beginning; this *Nadab* and *Abihu* were men of great repute, and great renown, that God did much honor in former times; for when God called *Moſes* and *Aaron* with the Elders to come to him, he ſingles out *Nadab* and *Abihu* amongſt the reſt, and names them. And he ſaid unto *Moſes*, Come up unto the Lord, thou and *Aaron*, *Nadab* and *Abihu*, and 70. of the Elders of *Iſrael*. *Moſes* and *Aaron*, *Nadab* and *Abihu* are only named, and then 70. of the Elders in general, but *Moſes* *Aaron*, *Nadab*, and *Abihu*, as if theſe were the four eminent men of renown among all the people of *Iſrael*, he names none of the 70. Elders but theſe two, beſides *Moſes* and *Aaron*: therefore theſe two that were conſumed by ſtrange fire, were renowned men, and newly conſecrated into their Office.

What was their ſin?

Their ſin it was offering of ſtrange fire, ſo the text ſaith that they offered *ſtrange fire*, which God commanded them not, in the beginning of the Chapter.

But

But had God ever forbidden it? Where do we find that ever God had forbidden them to offer ſtrange Fire, or appointed that they ſhould offer only one kind of Fire? There is no text of Scripture that you can find from the beginning of *Geneſis* to this place, where God hath ſaid in *terminis*, in ſo many words expreſly, *You ſhal offer no fire but one kind of fire.* And yet here they are conſumed by Fire from God, for offering ſtrange Fire. I find in the 30. of *Exod.* ver. 9. that there they were forbidden offering ſtrange Incenſe, but I do not find that they were forbiden offering ſtrange Fire. In *Levit* 6. 13. and divers verſes in that Chapteer we find that God had appointed that they ſhould keep conſtantly the Fire on the Altar burning, and never to let it go out: Now that was (it ſeems) Gods intention that therefore they ſhould make uſe of that Fire, and that Fire only. God would have them to pick out his meaning: God ſent Fire down from Heaven upon the Altar, ſo in the latter end of the 9. Chap. God ſent down Fire from Heaven, and gave them a charge to keep that Fire on the Altar conſtantly, and never to let it go out: ſo that it ſeems God would have them pick out his meaning, that becauſe he had ſent down Fire from Heaven upon the Altar, and gave them power to keep that conſtantly, God would have them therefore to underſtand, that what Incenſe or Sacrifice he would have the uſe of Fire in, it ſhould be only that Fire and no other, though God did never ſay to them directly in theſe words, *You ſhall make uſe of this fire and no other*, but God would have them to *underſtand* this. That's their ſin therefore in offering of ſtrange Fire. Now Fire comes from the Lord and doth conſume them. Some think this Fire came from the Altar, but ſurely it could not be any ordinary Fire that did conſume *Nadab* and *Abihu* at this time: for you ſhal find in the next ver. to my text, That the bodies of *Nadab* and *Abihu* were not conſumed by the fire, no, not their cloaths, they were kil'd by the fire and yet their cloaths were whol, therefore it was not an ordinary Fire, it was ſome Cœleſtial Fire ſtruck into them to ſlay them, for ſo ſaith the text in the 4. ver. *Come neer, carry away your Brethren from before the Sanctuary out of the Camp: and ſo they went and carried them in their Crats out of the Camp*, ſo that their cloathes and bodies were not conſumed, only they were kil'd by the Fire: they were ſtruck

with a ſudden death, and that in the preſence of the Lord: ſuch a death as God had never threatned in the Word before, God had never threatned the Prieſts and ſaid, If you offer ſtrange Fire you ſhall be conſumed by Fire: But yet God ſmites them with death by Fire, they had not time to ſeek God, no not ſo much (as we uſe to ſay) as to ſay, Lord have mercy upon me: they had no time to promiſe amendment at all: now upon this heavy judgment, the heart of *Aaron* could not poſſibly but be very much troubled, yea and the ſpirit of *Moſes* too, for *Moſes* was their Uncle, and *Aaron* their father, they could not but be exceedingly much grieved: but *Moſes* being the brother of *Aaron*, ſeeing his ſpirit (no queſtion) exceedingly troubled, being under ſuch a ſad affliction, and that ſuch a Godly man even as *Aaron* was ſhould have ſuch a ſad judgment befal his children: *Moſes* comes and ſpeaks comfortably to him, and labors to ſupport his ſpirit: And how doth he do it? He comes not as ordinarily you uſe to viſit your brethren, *Oh! you muſt be content with this*: No, but he comes and applies the Word of God, and ſhews how God muſt be ſanctified; and by that he comes to quiet the heart of his brother *Aaron*. This is that which the Lord hath ſpoke ſaith *Moſes*: He ſeeks to ſtay the heart of his brother with that which God ſpake.

But where do we find that God ſpake this?

It's hard to find in any Scripture theſe very words in *terminis* before this time: and therefore *Auguſtin* thinks it was only the word God *ſpake*, but not *written*, and ſo they had it from hand to hand by tradition as many other things, as the Propheſie of *Enoch* that the Apoſtle *Jude* ſpeaks of, you do not find it written in the Book of God, and yet the Apoſtle ſpeaks of it, ſo that indeed it was from hand to hand: yea and we find in the new Teſtament when *Paul* ſpeaks of a thing that Chriſt ſhould ſay, how that our Lord ſaith, *It is a more bleſſed thing to give than to receive*; you find it recorded in the Goſpels that Chriſt ſaid ſo. So, this is that which the Lord ſaid, though it was not written from the beginning of *Geneſis* to this very place, or otherwiſe though it be not recorded in expreſs termes, yet ſomthing is recorded to the ſame purpoſe and effect: and ſo it may ſeem to have reference to that Scripture *Exod.* 29. 43. there

we

we have a Scripture come as neer to it as any I know. And *there wil I meet with the Children of Iſrael, and the Tabernacle ſhal be ſanctified by my glory*, that's as much in effect, as *I wil be ſanctified in thoſe that come nigh me*, in thoſe that come to worſhip me in my Tabernacle, I wil be be ſanctified in all things that concern my *Worſhip*; I will be ſure to be ſanctified there.

I wil be ſanctified] I wil be *Hallowed*, for it is the very ſame that you have in the Lords Prayer, *Hallowed be thy Name*, only that's the *Greek* word, and this is the *Hebrew*: but if you would tranſlate this word into *Greek*, you muſt tranſlate it by the ſame word that Chriſt ſpake when he taught his Diſciples to pray, *Hallowed be thy Name*, Hallowed and Sanctified is all one. Lord let thy Name appear to be Holy: ſo *I wil be Sanctified*; that is, I will have my Name appear to be Holy, I will be made known unto my people, and to all the world that I am a *Holy* God: that's the meaning of, *I will be Sanctified*, I wil be known to all the world that I am a *Holy* God.

And before all the people I wil be Glorified, ſo it is in the latter part of the verſe, as if God ſhould ſay, I account it to be my *Glory* that I ſhould be manifeſted to be *Holy* before all the world.

I wil be Sanctified; that is, I wil have my People to demean and carry themſelves ſo, as to hold forth their acknowledgment of my *Holineſs* ſo, as by their carriage I may appear to be a *Holy* God. I will be Sanctified by them, or otherwiſe if they ſhall not in an active way *Sanctifie* my Name, that is, if they ſhall not demean themſelves ſo as to hold forth the Glory of my *Holyneſs*, then I will be ſanctified upon them; I will demean and carry my ſelf towards them ſo, as by my actions upon them, I will make it appear what a *Holy* God I am: So God is Sanctified two waies, either by the *Holineſs* of his People, in their carriage towards him holding forth the Glory of Gods *Holineſs*: and ſo in that 1 *Pet.* 3. 15. *Sanctifie the Lord God in your hearts*; the Saints do Sanctifie God in their hearts when they fear God as a *Holy* God, and Reverence him, and love him as a holy God, and ſo ſanctifie him in their lives, when their lives do hold forth the glory of Gods *Holineſs*, then God is Sanctified.

But then if we do not do ſo, then God ſanctifies himſelf, that is in waies of *Judgment* upon thoſe that do not in waies of *Holi-*

neſs ſanctifie his Name. And thus you have it, *Ezek.* 28. 22. *And ſay, Thus ſaith the Lord God, Behold I am againſt thee O Zidon, and I wil be glorified in the midſt of thee, and they ſhal know that I am the Lord, when I ſhal have executed judgment in her, and ſhal be ſanctified in her.* And this is all one with *I wil be glorified in the midſt of them.* And in *Ezek.* 38. 16. 23. you have to the ſame purpoſe, *And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the Land: it ſhal be in the latter daies: and I wil bring thee againſt my Land that the Heathen may know me, when I ſhal be ſanctified in thee O Gog, before their eyes.* And ver. 23. *Thus wil I magnifie my ſelf, & ſanctifie my ſelf, and wil be known in the eyes of many Nations, & they ſhal know that I am the Lord,* in the way of the execution of Judgment: thus I wil ſanctifie my ſelf, ſo I wil be ſanctified in thoſe that draw nigh me.

In thoſe that are nigh me] *Nigh ones*, ſo it may be read: that is, eſpecially the *Prieſts* that did approach to God. *Ezek.* 42. 13. they approach to God eſpecially. But it is meant generally of all thoſe that ſhal have to deal in my *Worſhip*, whoſoever ſhall come to *Worſhip* me, let them look to it, they muſt ſanctifie my Name, they muſt ſo demean themſelves in my *Worſhip*, as to hold forth my Name to be *Holy*: or otherwiſe, I will manifeſt my ſelf againſt them in the waies of *Judgment*, for I will appear to be a *Holy* God. I wil have the glory of my *Holineſs* one way or other (ſaith God) in thoſe that come neer Me; As if God ſhould ſay, Though it's otherwiſe with men, they indeed will be ready to favor thoſe that are *neer* them, but I will not do ſo. Men will ſooner paſs by the offences of thoſe that are *neer* them, than thoſe that are not: As ſuppoſe that a ſtranger commits an offence, you would be ſevere towards him; but ſuppoſe it were one of your own Cdildren, or Kinſmen, what would you do then? Do not we ſee that men will rather favor their own Kindred than ſtrangers, though the offence be the ſame? But I will not do ſo ſaith God. Suppoſe it be one of your own family, wil not you be ready to excuſe them? Suppoſe it were your own Child that ſhould commit ſuch an offence, Oh! what friends would you make to take him off from puniſhment? Though men would do ſo towards their own, yet be bitter and ſevere towards ſtrangers; Yet I wil not be ſo ſaith God: Let thoſe

that

that are *neer* me look to it, I will be ſanctified by them. I will be ſanctified in thoſe that draw *neer* me.

Now upon this, when *Moſes* ſaid thus, That God would be ſanctified in thoſe that draw neer him: this was *Moſes* ſcope to *Aaron*, as if *Moſes* ſhould ſay, *Aaron*, though I confeſs the hand of God is heavy upon you this day: Yet it is fit for you to ſubmit to God, 'tis fit that God ſhould be glorified what ever becomes of you; you are deare to God, but Gods Name is *dearer* to him then you are: what ever the lives of your ſons were, yet it is fit that God ſhould be honored, and his Name *Sanctified* what ever become of your Sons, or of your Comforts, and therefore let your heart be quieted, you have had a great loſs and affliction upon you; but God hath had glory; God hath glorified himſelf. How hath God glorified himſelf? Very much by this way; for God by this way have done an act to make al the People of the Land fear before him; to cauſe them to *Worſhip* him with al reverance. All the people of the Land ſeeing ſuch a Judgment as this, and hearing of it; they will learn for ever to fear and reverance this God: they wil ſay, How ſhall we appear before this *Holy* God? We had need take heed how we appear in his preſence, and *Worſhip* him according to the way that He Himſelf would be *Worſhiped*; As if *Moſes* ſhould ſay, This Honor that God hath by this meanes in the hearts of his people; it is that that you ſhould account a greater good than the *Lives* of your Children, what ever they are. This is the ſcope of *Moſes* ſpeech to *Aaron*. Now upon this the Text ſaith:

Aaron held his peace] He was ſilenced. It may be before, He was expreſſing himſelf in grief, and ſorrow'd exceeding much in words; but now he was quiet and had nothing to ſay: he did by his ſilence acknowledg his Children were deer to him, but it's fit that God ſhould be glorified what ever becomes of his Children, and therefore *Aaron* holds his peace.

But the word that is here tranſlated, *Holds his peace*, It hath more in it than *meer ſilence*; for the Hebrews have another word that ſignifie meer ſilence of ſpeech: but this ſignifies, *a ſtaying of the heart*, that it doth not further proceed in any trouble of ſpirit, a ſilence in the very heart, ſtaying of it; a ſtaying of the mo-

tions of the Heart. I find the ſame word to be uſed in Scripture, when *Joſhua* ſaid to the Sun, *ſtand ſtil*, ſtay thy ſelf on *Gibeon*, *Joſ.* 10. 12. It is the ſame word that is here tranſlated, *and Aaron held his peace*, that is, he was ſtayed from further vexing or troubling of himſelf, or being diſquieted; whereas his Heart was in a ſtrong violent motion: Now *Moſes* ſpeech did ſtop him, and gave a ſtop to his Heart to make it ſtand ſtil in a wonderful manner, As the Sun, when *Joſhua* ſpake to it to ſtand ſtil. As if the Lord ſhould have ſpoken to his Heart, *Aaron*, thy heart is in a mighty ſtrong motion, but conſider that I muſt be ſanctified in thoſe that draw *nigh* me; and let all thoſe motions of thy Heart be ſtopt and quiet. Thus now you ſee the meaning of the Scripture, and the Scope of it. Now in this Scripture you have theſe Three ſpecial and notable Points.

1 *That in worſhip of God, there is a drawing nigh unto Him.*

2 *That when we do draw nigh to God, we ſhould take heed to our ſelves that we ſanctifie Gods Name.*

3 *If we do not ſanctifie Gods Name in our drawings nigh to Him, then certainly God wil ſanctifie his own Name upon us.*

Theſe are the Three Points that I intend to handle; And eſpecially the ſecond to handle largely among you. I confeſs upon another occaſion in one Sermon I have ſpoke out of theſe words, but now I intend not only in general, to ſhew you how you ſhould ſanctifie Gods Name in *Worſhip*, but likewiſe in the particular Acts of Worſhip: As ſanctifying His Name in *Prayer*, in Receiving the *Sacrament*, in hearing the *Word*; in the ſeveral chief parts of the *Worſhip* of God, how his Name ſhould be ſanctified: For in al theſe you do draw nigh to God. And for that end I have pitch'd my thoughts upon this Scripture. But before I come to theſe Three great Points, that are the principal Points in the words read unto you; I ſhal take up divers other Notes of obſervation that lie up and down as it were ſcattered, that are of great uſe, and wil help us further to make uſe of this Scripture in the other points that I ſhal come to afterward, and handle more largely.

The firſt Note is this, *That in Gods Worſhip there muſt be nothing tendred up to God but what he hath commanded, whatſoever we meddle with in the* Worſhip *of God, it muſt be what we have a Warrant for out of the Word of God.* For

For this ſpeech of *Moſes* is upon occaſion of the Judgment of God upon *Aarons* Sons for offering ſtrange Fire: They offered Fire that God had not commanded. Hence I ſay, that all things in Gods worſhip muſt have a warrant out of Gods word, muſt be commanded, It's not enough that it is not forbidden: I beſeech you obſerve it: it is not enough that a thing is not forbidden, and what hurt is there in it? But it muſt be commanded: I confeſs in matters that are Civil and Natural, there this may be enough; If it be but according to the rules of prudence, and not forbidden in the word; we may make uſe of this in Civil and Natural things. But now when we come to matters of Religion, and the Worſhip of God, we muſt either have a command, or ſomewhat out of Gods Word by ſome Conſequence drawn from ſome command wherein God manifeſts his will; either a direct command, or by comparing one thing with another, or drawing conſequences plainly from the Words. We muſt have a warrant of the *Worſhip of God.* One would have thought that theſe *Prieſts* offering *Incenſe* to the true God, what hurt was there in taking other *Fire*? But there was no Command for it, and therefore it was not accepted. It's true, there are ſome things in the *Worſhip God* that are Natural and Civil helps, and there we need not have any Command: As for inſtance; when we come to *Worſhip God*, the Congregation meets, they muſt have a convenient place to keep the air and weather from them: now this is but a natural help, and ſo far as I Uſe the place of Worſhip as a natural help I need have no Command. But if I will put any thing in a *Place* beyond what it hath in its own nature, There I muſt look for a Command. For if I account one place more *Holy* than another; or to think that God ſhould accept of Worſhip in one place rather than in another: This is to raiſe it above what it is in its own Nature. So that when any creature is raiſed in a Religious way, above what it hath in it by *Nature*; if I have not Scripture to warrant me I am therein ſuperſtitious. It's a very uſeful rule for to help you: If any Creature that you make any uſe of in a way of Religion beyond what it hath in its own *Nature*, if you have not ſome warrant from the *Word of God* (whatſoever ſpecious ſhew there may be in it) it is *Superſtition*; As now for the *Place* there

there was a place that was Holy, *but* then it had an Inſtitution from God. And ſo for garments, to uſe thoſe that are decent the light of reaſon is enough: but if I wil put any thing upon them beyond what there is in them in their own Nature, as heretofore in a Surplis, what, Had that any more decency in its own nature, but only mans *Inſtitution?* Now when man ſhall put a Religious reſpect upon a thing, by vertue of his own Inſtitution when he hath not a Warrant from God; Here's ſuperſtition! we muſt al be *Willing* worſhipers, but not *Wil*-worſhipers; We muſt come freely to worſhip God; but we muſt not worſhip God according to our own wils, and therefore what ever we do in the Worſhip of God, if we have not a warrant for it, when this is ſaid, *Who requireth this at your hands?* It will ſtop our mouths another day: In *Matth.* 15. 9. *In vain do they Worſhip me, teaching for Doctrin the Commandments of men. In vain*: it is a *vain* thing to Worſhip God, when there is nothing but a Commandement of man for his Worſhip. If you would Worſhip God, you muſt have a Commandement of God for the Worſhip: And in *Iſa.* 29. 13. There is a place to the ſame purpoſe, that ſhews how the Lord is offended with any man that ſhal *teach his fear* by their *own precepts*, *Wherefore the Lord ſaid, Foraſmuch as this people draw neer me with their mouth, and with their lips do honor me, but have removed their Heart far from me, and their fear towards me taught by the precepts of men.* Mark it: Now if this be ſo, the Lord have mercy upon us in this thing. You have cauſe to be humbled every one of you; I beleeve in ſome degree or other, this Congregation very much, and moſt Congregations that have had the fear of God taught them by the precepts of men: How many things have there been in the Worſhip of God that you can ſhew no warrant in the Word for? A great many things meerly mens inventions, however they are now caſt out, becauſe Authority came in and caſt them out, and ſo you ſubmit to it; but that is not enough for you to ſubmit to it becauſe Authority would have it ſo; but you ought to be humbled before God for all your Will-worſhip, for all your yieldings to any thing in the Worſhip of God, that was *taught by the precepts of men*: You ſee how ſevere God was to *Nadab* and *Abihu* for but taking *other fire* than that which God had appointed to offer up

Incenſe

Incenſe though there was no direct Commandement againſt it. If the Lord hath ſpared you, and not manifeſted any diſpleaſure upon you, you have cauſe to acknowledg Gods mercy, and to be humbled for all your falſe Worſhip; Certainly God doth expect it from this Land to be humbled for their Wil-worſhip, or otherwiſe they *ſow among Thorns*: All the Reformation that is among us, if there be not a humiliation before, for all our falſe-worſhip; 'tis not enough that we ſet up now the true Worſhip of God, but we muſt be humbled for our falſe Worſhip. And that's the Firſt Note; That in the Worſhip of God there muſt be nothing but what God Commands.

The Second Note is, *In the matters of Worſhip, God ſtands upon little things*, Such things as ſeem to be very ſmall and little to us, yet God ſtands much upon them in the matter of Worſhip: For there is nothing wherein the Prerogative of God doth more appear than in Worſhip: as Princes, they ſtand much upon their Prerogatives: Now God hath written the Law of natural Worſhip in our hearts, as that we ſhould love God, fear God, truſt in God, and pray to God: this God hath written in our hearts: But there are other things in the Worſhip of God that are not written in our hearts, that only depend upon the Will of God revealed in his word, which were no duties except they were revealed in his Word. And theſe are of ſuch a nature as we can ſee no reaſon for but only this, becauſe God will have them. As now, There are many kinds of Ceremonies to manifeſt honor to Princes that there is no reaſon for them at all, but meerly becauſe it is a Civil Inſtitution ſo appointed: So God would have ſome waies for the honoring of him, that the Creature ſhould not ſee into the reaſon of them, but meerly the Will of God to have them ſo: Now God ſtands much upon little things, though men would think it a little matter whether this Fire, or that Fire, and will not this burn as well as that? But God ſtands upon it: And ſo for the Ark, when *Uzza* did but touch the Ark, when it was ready to fall, we would think it no great matter, but one touch of the Ark coſt him his life. There is not any one minnim in the Worſhip of God, but God ſtands mightily upon it: In the matter of the Sabbath, that's His Worſhip, for a poor man to gather a few ſticks, what great mat-

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ter is it? But God ſtands upon it, And ſo when the men of *Beth-ſhemeſh* did but look into the Ark, it coſt the lives of Fifty thouſand threeſcore and ten men. If it be a matter of a holy thing that concerns his Worſhip, he would not have it abuſed in any thing. Let us learn to make Conſcience of little things in the Worſhip of God, and not to think, O how nice ſuch are, and how preciſe and nice in ſuch ſmal things! Thou doeſt not underſtand the nature of Divine Worſhip if ſo be thou art not nice about it; God is nice and ſtands upon little things in the matter of his Worſhip.

Another Note is this; *That there is no priviledges or dignities of man that can ſecure them from Gods ſtroke.*

Firſt, *Moſes* the man of God, he was their Uncle, *Aaron* that great Inſtrument of Gods Glory, he was their Father: They were men that were newly conſecrated to the Prieſts Office, they were renowned, men that God put much glory upon; yet if they will venture but to offend God in this little thing, Gods wrath breaks out upon them, and kils them preſently. Let us take heed then of venturing, and do not think that any Services that we have done heretofore can bear us out; If the greateſt cannot be bore out with all their priviledges, how dare we poor worms venture upon the diſpleaſure of God? Thou that art a worthleſs creature of no uſe at all in the world, Dareſt thou provoke this God, when as the Lord is ſo angry againſt men that are of great uſe and ſervice, to let out his wrath upon them ſuddenly? If you ſhould ſee a Prince not ſpare his Favorite, or his Nobles that are about him, but upon one offence that we think is but a little offence, that the Princes anger ſhould be ſo much againſt them as to coſt them their lives; what cauſe is there for poor people to tremble then, when they have done that which may incur the anger of the Prince? You ſee all outward priviledges and greatneſs will not excuſe from the ſtroke of Gods Juſtice, it ſhould not excuſe from the ſtroke of mans Juſtice: It's true, among men, poor people they go to it if they offend, but if great men offend, they eſcape; but it is not ſo with God, for *Nadab* and *Abihu* were great and renowned men.

The Fourth Note: *That the more the dignity of men is, the more is their danger if they look not to it*: And this Note I gather from hence

hence, That *Nadab* and *Abihu* were the two eldeſt Sons of *Aaron*, and we find in the Scripture that *Eleazar* and *Ithamar* that were the two other ſons of *Aaron*, they eſcaped and were not thus conſumed. Why? Becauſe the two elder ſons had the dignity and priviledg to come and offer the Incence, and having greater dignity than the yonger, and not being careful to behave themſelves as they ought to do, the Lord ſmote them, and the yonger they eſcaped. And ſo many times they that are in a meaner condition they eſcape, when thoſe that are in a higher condition they are ſtruck. Let men that are in higher conditions than others look to themſelves, for their danger is greater: And you that are in a meaner condition, envy not thoſe that are higher, for you may be more ſafe in that mean condition which you are in, than they in theirs.

The Fifth Note is this, *That the beginnings of things of high concernment, do meet ſomtimes with great difficulties and interruptions.* This Note I gather from hence, That *Nadab* and *Abihu* were ſtruck at the very beginning of their Prieſt-hood: And now, ſuppoſe there were a new office erected in a Commonwealth that concern'd the publick good of the Kingdom, and in the very firſt erecting of the Office there fals out ſome hideous accident that rings throughout the whol Kingdom, as if God from Heaven had done ſomething againſt them in that Office: As now, Suppoſe that the firſt time the Judges ſhould come at the Bench, that God ſhould ſtrike them from Heaven dead at the very Bench, it would be a mighty matter to darken the Glory and honor of that Office. So one would think that it ſhould have been a mighty matter to have darkned the Glory and the Honor of the Prieſt-hood alwaies: but God ſtands not upon that, many times the beginnings of great things are darkned by ſad accidents, and therefore let us not be offended though we ſee ſome ſad accidents to fall out at the beginning of great things, for though accidents fall out ſadly at firſt, yet God may proſper it afterwards, as he did the Prieſt-hood.

The Sixth Note is, *That thoſe that enter into publick places, and eſpecially ſuch places as concern the Worſhip of God, they had need have the fear of God much upon them when they firſt enter into thoſe places.* Now this were a very good Point if I were to

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preach to an Auditory of Miniſters. You ſee *Nadab* and *Abihu* upon their firſt conſecration the Lord ſmote them for this little miſcarriage as we would think. And that's a Sixth Note which eſpecially concerns Miniſters, and therefore I paſs it over.

The Seventh Note that we have, and that's very uſeful for us all; *God would have us all to pick out his mind from dark expreſſions in his Word.*

Though he doth not expreſs His Will fully, and in expreſs terms; yet if there be any thing in his Word whereby we may come to gather the mind of God, God expects that we ſhould gather His mind out of His Word, and if we do not it's at our own peril.

The mind of God about this ſtrange fire that theſe offered, you will ſay, They were to pick it out: How could they have known that it was Gods mind that they ſhould not offer any fire but that on the Altar?

They ſhould have reaſoned thus with themſelves, What hath God let fire come down from Heaven upon the Altar, and hath He Commanded that that ſhould be preſerved on the Altar for His ſervice? Surely this muſt be Gods mind then, that we ſhould make uſe of this fire rather than any other fire: God expects that they ſhould have reaſoned thus, but becauſe they did not pick out Gods mind by reaſoning after this manner, therefore the hand of God came out upon them. They offended, and it may be it was through ignorance, but it was at their peril, if they were ignorant of the mind of God when it might be known, though it were but darkly revealed, and were to be pickt out from ſeveral places compared together, it was at their peril. It is a Point that we have a great deal of need of: for this is the vain heart of man, That if there be any thing that God would have that is not ſutable to his own ends, he will ſtand wrangling againſt it, and cavelling at it; How doth it appear (wil he ſay) can you bring expreſs Scripture for it? Bring me expreſs Scripture in words for to prove it, and then I will beleeve it; and ſo ſtands out till you bring ſo many words of Scripture that forbids ſuch a thing, or commands ſuch a duty. Now my Brethren if you be of this temper, That you will forbear nothing, nor ſet up any thing but what you have directly expreſs words

words of Scripture for, you may run at your own peril into woful dangers, into woful ſins: know that God hath ſo revealed a great part of his mind as it is only to be knowen by gathering one thing from another, and by comparing one thing with another. And God expects this from you, That if upon examination of Scripture that one thing appear more likely to be his mind and will than another; you are bound to go that way that is more likely. I told you before, That in matters of Worſhip we muſt have warrant from the Word; but it doth not follow, That we muſt have a direct expreſs warrent in every thing: As it is many times in ſome kind of picture, the great art, it is in the caſt of the looks; you cannot ſay, it's in the drawing of this line, or the other line, but altogether, it is the caſt of the looks that cauſes the beauty of the Picture: So in the Scripture, you cannot ſay that this one line, or the other line, take it ſingle that proves it, but let them be laid all together and there wil be a kind of aſpect of Gods mind, that we may ſee that this is the mind of God rather than the other, and we are bound to go that way.

Now ſo far *Nadab* and *Abihu* might have ſeen, that they ſhould rather have taken fire off the Altar than any other Fire: But they preſum'd becauſe they had not expreſs word, and you ſee it was at their peril. Oh take heed of ſtanding out, and wrangling againſt what is required, becauſe you have not expreſs words; the Lord hath laid things ſo, and eſpecially in the New Teſtament, for the ordering of the Church in the new Teſtament, as you have not expreſs Command for abundance of things, but ſometimes an example in ſome things, and ſometimes not a cleer example neither; but compare one thing with another, and that which ſeems to be neereſt the mind of God that ſhould be bond enough to us, to tye us to gō according to what the mind of God ſeems moſt prboable to be in the Scripture; and an humble teachable heart will ſoon be convinced, when another man will not.

We find it cleerly, That ſuch things that are moſt ſutable to mens own ends, a little matter will ſerve the turn to perſwade men to it, though one might argue againſt it: I could eaſily ſhew it, but that I think it not ſo convenient in Pulpits to

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meddle with such things as those are. Those things I say which are suitable to mens own ends and waies, them they will close withal: but other things that do cross the flesh, that are most opposite to loosness, and would bring men most under the Government of Christ, those things men stand out against, and they must have cleer and expres words, expres and cleer warrant out of the Word in so many terms, or otherwise by no means they wil not so much as yeild to it: That's a Point that if God would but settle it upon our Hearts, might be of very great use; A gracious heart will see the truth through a very little crevis; But it is mervailous to consider what a do there is to convince a man before he is humbled, of some part of Gods will; and how easie is it to convince a man after he is humbled.

The Eighth Note is this, *That sinners may meet with some judgments of God that were never threatend in his Word.*

God did never threaten beforehand, and say, Whosoever offers strange Fire, I wil consume them with Fire from Heaven; But they meet with a Judgment that was not threatned; Consider of this, it may be when we come to speak out of the Word, and shew you plainly how God doth threaten such and such sins, you are afraid then; but know, if thou ventures upon waies of sin, thou mayest meet with dreadful Judgments executed that never yet were threatned: Besides all those Judgments that are threatned in the Book of God, thou maiest meet with Judgments unheard of, unexpected: As God hath mercies beyond what he hath expresly revealed in this Word, for *never was it heard since the beginning of the world what God hath laid up for them that love him*: So God hath judgments beyond what is in his Word. Somtimes when the Ministers of God do open the threatnings that are in Gods Word, you think that they are terrible: But know that God in the treasury of his judgments hath more dreadful things than ever yet hath been revealed in his Word; and therefore Learn to tremble, not only at what is revealed in Gods Word against thy sin, but tremble at what there is in that infinite Justice, Power, and Wisdom of God to find out, and execute upon sinners; for thou art a sinner, and especially if thou beest a bold and presumptuous sinner, thou mayest I say expect to meet with whatsoever evil an infinite wisdom

wiſdom is able to deviſe, and that an infinite power is able to bring upon thee that thou art capale of: Thou committeſt ſuch and ſuch a ſin; perhaps thou doſt not know of any particular Judgment that is threatned againſt it; but think thus, I that do provoke God by my ſins, what may I look for? 'Tis more than I know to the contrary, but that whatſoever the infinite Wiſdom of God is able to find out, and what miſery ſoever I am capable of, that the Lord may bring upon me. Conſider of this, and take heed of ſin.

The Ninth Obſervation is this, *That God is very quick with ſome in the waies of his judgments.*

It may be he may ſpare others for a long time, but concerning thee he may ſay, Thou ſhalt not offend twice. If thou wilt venture the firſt act, God may ſtrike thee with death; he did ſo here with *Nadab* and *Abihu*, for they were but newly conſecrated, ſo I find it by Interpreters, That they were to be in conſecration for ſeven daies, and this was the firſt day that they came to their place, and in the very firſt act that they did, God did ſmite them: Let us tremble: the Lord is quick towards ſome, he is patient towards others, but do not thou preſume becauſe he is patient to others, he may take thee in the very firſt act of thy ſin, and be quick with thee.

The Tenth Note is this, *That the holineſs of a Duty will never bear a man out in the miſcarriage of it.*

This was a holy duty, they were the true Prieſts of God, they came to offer Incenſe to the true God, It was right Incenſe that they offered, there was but this one miſcarriage, They had not the ſame Fire that God would have; now this miſcarriage God comes upon them for, and all the good there was in the Duty it would not bear them out.

Conſider of this, you that perform many Holy Duties, take heed of giving way to your ſelves in any miſcarriage, for do not think, that becauſe your Duties are very good and holy, that by doing thereof you may venture upon mixture; take heed of mixing any evil, any miſcarriage in any holy thing though you have performed thouſand holy Duties, yet it will not bear you out in the miſcarriage of them.

The Eleventh Note is this, *That the Lord is very terrible out of his holy places.*

The Note is the same that you have in *Psal.* 68. 35. *The Lord is terrible out of his holy places*: When we have to deal with God, who can stand before this holy God? *our God is a consuming fire*: The Lord manifests himself here most dreadfully to strike with Fire these two Priests, as in *Ezek.* 9. 6. *Begin at my Sanctuary*, saith God. God is terrible, terrible towards those that shal dare to approach unto him, and yet are wicked and ungodly in their approaching, he is terrible to those that are neer unto him, God would have us all to tremble at his presence,

In the the twelfth place, *Gods Judgments are often very suitable to mens sins.*

Here they sinned by *Fire*, and they are consumed by *fire*. They offended by *strange Fire*, and God strikes them by a *strange Fire*. The Judgments of God are very suitable to the sins of men oftentimes. As here by *Fire*, so at another time we find it by *Water*: *Pharaoh* he sins by drowning the Infants of the people of *Israel* in the *Waters*, and God drowns him in the *Sea*. If you wil be drowning by water, you shall have water enough saith God: And so here, if you will be medling with strange Fire, you shall have strange Fire saith God: God doth many times proportion Judgments to sinners that his righteousnes might the more appear: those very Creatures in which we sin, many times God makes them, or others of the same kind, to be the Executioners of his Wrath. So it was with the Jews, they would sell Christ for thirty pieces of silver, and they were sold thirty of them for a penny afterwards. And so the story of *Adoni-bezek* in the first of *Judges* that was so cruel in such a way to cut off Thumbs and Toes of Kings, even so he was served in the like kind: and it's ordinary for men that are of cruel fiery spirits, to meet with cruel fiery spirits likewise.

And I would apply it in this particular, You that are stout Children to your Parents, if God lets you live, you many times meet with the very same in your Children, and when you that are Parents meet with stubborn Children, you should reflect, Doth not God come righteously upon me? And so you that are Servants, yo are stout to your Masters, and afterwards

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when you come to have Servants they will be ſo to you; and perhaps you were unfaithful to your Governors, afterwards when you come to have ſervants, it's a thouſand to one but they will be ſo to you. Now you ſhould ſtrike your hand upon your heart and ſay, It's juſt with God that it ſhould be ſo, and that He ſhould come upon me in my own kind.

Another Note is this, *They offered ſtrange fire. Let's take heed all of us, how we bring ſtrange fire into Gods Service.*

Bring ſtrange fire into Gods Service, what's that?

I find divers Writers ſpeaking upon this, ſaith *Ambroſe*, Luſts, and Covetouſneſs are this ſtrange Fire. That which I would have you conſider of, is this, Above all *ſtrange fire*, take heed of the ſtrange Fire of paſſion and anger; and eſpecially in the worſhip of God; and at any time when you find your hearts heated and fired with Anger, when you are about to worſhip God, remember this Scripture, *Nadab* and *Abihu were conſumed by God with fire from God, for coming into Gods preſence with ſtrange fire:* Now, O Lord, how often have we come into thy preſence with ſtrange Fire! Perhaps your hearts have been burning hot with paſſion when you have been coming into Gods preſence: You are to pray with fervency, for ſo the Scripture ſaith: we are indeed to be heat in prayer, by the holy Ghoſt in our hearts, but certainly not to come with the fire of paſſion and anger: *Lift up your hands without wrath and doubting.* If you have been paſſionate, and your hearts have been heat that way, be ſure you get your hearts cold before you go to prayer. And ſo when you come to hear the Word, if your hearts have been heat with paſſion, be ſure you get them cold before you come to hear the Word: *Receive with meekneſs the ingrafted Word that may ſave your ſouls.*

And ſo when you come to the Lords Supper, Take heed of coming with wrath and malice, for then you come but to offer ſtrange Fire. It is a ſpecial Conſideration for Miniſters that come to preach, they ſhould take heed of bringing *ſtrange Fire* into their Pulpits; that is, of venting their own paſſions: That hath been ever a Rule that I have been convinced of ſince I knew any thing of Preaching, That that man that is appointed to reveal Gods wrath, had need to conceal his own wrath: that's

certainly a rule for all Preachers, for the Lord ſends his Preachers to make known his wrath againſt mens ſins; but now, the more they make known his wrath, the more they ſhould conceal their own; and ſo by that means when they come in the openeſt way to manifeſt Gods wrath, the more their preaching would be accepted. Now it's true, a carnal heart would be ready to think, That when a Preacher ſpeaks out of true zeal to God, he will be ready to ſay, That he hath aiming at himſelf: Take heed of that, I beleeve you have had but little occaſion of ſuch a temptation in this place: but however this I know, it is the duty of the Miniſters of God to be ſure to bring nothing but the Fire of the Spirit of God, the Fire that they have from the Altar; their tongues being touched with one of theſe Coals, and not that they ſhould come with their own paſſions to further the Righteouſneſs of God, no, *The wrath of man doth not accompliſh the Righteouſneſs of God.* There are ſome other particulars which being laid down, we ſhall come to the Three main Points.

SERMON II.

Preached at *Stepney*, *Novemb.* 16. 1645.

Levit. 10. 3. *I will be Sanctified in them that come nigh me.*

WEE began theſe words the laſt day, and ſhewed the ſcope of them, and opened the meaning of them, and ſpake of divers Notes of Obſervation that we gathered from this ſtory of *Nadab* and *Abihu*, and of Gods dealing with them. From the general ſtory of it, there were many Points of notable Obſervation that were drawn from thence: I'le ad ſome few now, and ſo come to the main Doctrinal Point in the Text.

A further Note of Obſervation is this, *That many times even the dear Saints of God do meet with very ſore and grievous afflictions in their Children.* That

That the moſt eminent Saints of God aoe not freed from very grievous afflictions even in their Children; It was one of the foreſt afflictions that almoſt ever any Saint of God met withall in his Children; this affliction of *Aaron* at this time, That two of his Sons, and (as I told the laſt day) renowned men in Iſrael, newly conſecrated to the Office of Prieſthood, that the very firſt day they came to offer in their Office, they were ſtruck before all the people with Fire from Heaven, and were conſumed: Oh what a ſad affliction was is to *Aaron* their Father, when he ſaw his Sons in ſuch a manner deſtroyed by God himſelf! Conſider of this, you that have Children, and are ready to murmur and complain of every little affliction that is upon you in reſpect of your Children: If ſo be that your Children be but a little ſick, or there be any miſcarriage of them, you think it is a heavy hand of God; But eſpecially if God take away your Children by death, then you mourn and will not be comforted: Yea, but though God have taken away your Children by death, yea, perhaps it may be by a violent death, as being drowned, &c. yet they have not been ſtrucken with Fire from Heaven by God, and they have not been of ſuch publick uſe. Theſe here were renowned men, and taken away in their very ſin too; your Children which have gone upon their lawful imployments, and God hath taken away their lives, there is no ſuch cauſe of murmuring here; but when God takes away Children in their ſins, and in ſuch a way as by Fire from Heaven; thus God took away *Aarons* Children, and he was as dear to God as you are: And yet thus God deals with his Saints, with *Aaron* in regard of his Children, and with his elder Children, and with two of them together. This Example may be enough to ſtill and quiet the hearts of men and women that are afflicted in reſpect of any calamity that befals their Children. You ſee what a hand of God is againſt the very Children of *Aaron*.

A further Note is this, *That Gods Judgments we ſee ſometimes, though the effect of them be viſibe, yet they come in an inviſible way.*

For you ſhal find if you read on in this ſtory, That they were ſmote with fire from Heaven, but did not appear what fire, for

it did not so much as consume their cloathes, nor their bodies, but went through all and struck them dead, and no body could tell how. Gods judgments do come in a way that is invisible: if it had been in a visible flame of fire, all would have seen it, and it would have burnt their cloaths, or their bodies: but you shall find in vers. 5. That they were carried away from the Sanctuary in their cloathes, they were not burnt.

Another Note is this, *That though the lives of men be dear and precious to God, yet they are not so precious as his Glory.*

The Glory of his Name is a thousand thousand times more dear unto God than the lives of thousand thousands of People; the lives of *Nadab* and *Abihu* must go, that God may be Sanctified: If it comes so in the way (as I may so say) the lives of men, and the Sanctifying of Gods Name, the Glory of God must pass on, and must have its course, let the lives of men go which way they will.

We think much to have the lives of men taken away; but if we know what the Glory of God meant, and what infinite reason there is that God should be glorified, we would not think it much that the lives of never so many men should go for the Glory of God. 'Tis mercy that our lives have not gone many times for Gods Glory; How often might God have glorified Himself in taking away our lives? We have cause to bless Him, that our lives have been preserved so long as they have.

Again Note, *That the neerer any men are unto God, the more they had need take heed that they glorifie Him, for they must expect to be spared the less if they sin against Him.*

Nadab and *Abihu*, the Priests of God, and they came neer to God, yet by their transgression; though I told you, We do not find in any place of Scripture directly in words, that this Fire is forbidden, but they should have gathered Gods mind by consequence, And therefore by the way I only Note, That we must not think to urge upon men in all things strict commands in very words, but if it be commanded so as we may draw it by any consequence, it's a command; as now here for the Negative, they had not a Negative prohibition in words, yet they had it by Consequence: So for the Affirmative, though we have not the

the Affirmative in expreſs words, yet if we may have it by conſequence, it is an Affirmative as well as the Negative, when we have it by conſequence. But now the Note of Obſervation is, *That the neerer any comes to God, if they ſin againſt Him, they muſt not expect to be ſpared.* Do not think that God will ſpare you the more becauſe you are Profeſſors of Religion, or becauſe you do often worſhip him: *I* ſuppoſe you that are acquainted with Scripture, know that place in *Amos*, 3. 2. *You only have I known of all the families of the Earth: therefore I will puniſh you for all your Iniquities.*

Another Note is this, *That when a judgment is exemplary, then we ſhould have recourſe to the word of God, to ſee how God doth make his word good in that Judgment.*

So *Moſes* doth, *This is that which the Lord hath ſaid.* Do you ſee any remarkable hand of God in the execution of a judgment upon one, have recourſe to Gods Word, and preſently begin to think this, What is there in Gods Word againſt that ſin that this man hath been guilty of? If you ſee a judgment of God upon a Drunkard, remember the threats in the Word of God againſt Drunkenneſs, and ſo the judgments of God upon unclean Perſons, Swearers, Sabbath-breakers, Lyars, or any Prophane, and ungodly perſons, have recourſe to the judgments of God threatned in the word againſt ſuch, and ſo likewiſe concerning Scorners and oppoſers of Religion, remember what is ſaid in the Word of God againſt ſuch, and ſo learn to Sanctifie Gods Name: We might have mentioned ſome particular Threats of God againſt particular ſinners for the helping of you, that when you ſee exemplary judgments: to have recourſe to the Word of God: But we let that paſs.

A further Note from this ſtory is this, *That the great honor that God intends to his Name, It is, the making of his Name Holy. I will be Sanctified in them that draw nigh me, and before all the people I will be glorified.*

As if *Moſes* ſhould ſay in Gods Name, I muſt, and will have glory from the people, And how? By making my Name appear to be *Holy*, this is the glory that I ſtand upon above all other things, that my *Name* may appear to be *Holy*, that I may appear to be a *Holy God*. I beſeech you Brethren conſider of this,

God ſtands upon nothing more than to appear to all the world to be a Holy God, there's the glory of Gods Name in an eminent way, God doth not ſo much ſtand upon this to appear to be a *ſtrong* God, to appear to be a *powerful* God, to be a God of *patience*, *long ſuffering*, God doth not ſo much ſtand to be an Omniſcient God, though theſe Attributes are dear to God, but that he may appear to be a *Holy* God: that he ſtands upon. Whatever glory of the Name of God, that God ſhall be content to have eccliplſed in the world for a while, yet he is reſolved he will have the glory of his Holineſs above all things: and therefore the Angels when they are celebrating the glory of God, they do not ſay, Lord Almighty, Almighty, Almighty, or Lord, Omniſcient, Omniſcient, Omniſcient; but *Holy, Holy, Holy.* Thoſe three together, the Holineſs of God, therein appears the glory of God above all: God ſtands upon it that he will appear to be a Holy God.

Oh that thoſe who profeſs themſelves to be the Servants of God, that they would eſpecially endeavor to hold forth Gods Holineſs; you that are neer to God, you that hope you are Gods Children, and make profeſſion of his Name, labor you to hold forth the glory of his Holineſs above all things, in your holy lives and Converſations: for God ſtands upon this, To have his Name to be Sanctified, *I will be Sanctified*, ſaith God, *and I will be glorified*, ſo he doth interpret the glory of his Name by being Sanctified. As if God ſhould ſay, That's the glory that I look for, That my Name may be extolled as Holy: And therefore the very firſt Petition that Chriſt teaches us to pray in the *Lords Prayer*, it is, *Hallowed be thy Name*, which is all one with this, *Sanctified be thy Name*; Oh let the Name of God appear to be holy in the World: that's another Note, that theſe two are joyned together, *I'e be Sanctified in thoſe that draw nigh me, and I will be glorified before the People.*

Again obſerve, *That it is the part of true friendſhip, to help friends in their diſtreſſes, and ſeek to comfort them from the Word.*

Though we our ſelves be in afflictions, yet we ſhould ſeek to comfort our friends that are in greater afflictions, and to comfort them by the Word, for ſo did *Moſes*: *Moſes* comes to comfort *Aaron*, and applies the Word, *This is that which the Lord hath*

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ſaid, I will be Sanctified. Now mark, no queſtion *Moſes* was afflicted upon this heavy hand of God, for he was their Uncle; but though it was heavy upon the Uncle, yet it was heavier upon the Father, and therefore though *Moſes* was troubled, yet he knew that *Aaron* was more troubled, and therefore he goes to *Aaron*, and ſeeks to comfort him, and he makes uſe of this Word in his comforting of him. Learn this then, to go and comfort your Brethren, for *Aaron* was *Moſes* Brother; Go and comfort them in their afflictions, and think not becauſe that you have ſome afflictions upon you, that therefore you ſhould not be a comfort to your brethren: their affliction is greater than yours, and when you come to comfort them, come not in a meer carnal way, and ſay, Brother thou muſt be content: but you muſt come and apply ſomwhat of the word of God to comfort them, and ſay, *This is that which the Lord hath ſpoke*; and to that end you ſhould labor to be exerciſed in the word of God, that ſo you may be able to go to your brethren and comfort them in any affliction; for there is no particular affliction, but there is ſome word of God that is ſutable to that particular affliction, and thoſe who are well exerciſed in the word of God, they can apply ſome word to every affliction: And indeed this is an excellent friend, and ſuch a friend is worth his weight in gold, that can come to another friend in any affliction, and evermore hath ſomwhat of the word of God to apply to that affliction.

The laſt Obſervation is this, *That* Aaron *held his peace.*

From whence we may Note, *That there is no ſuch way to quiet a gracious heart under any afflictions in the world, as that God will fetch out His Honor by it.*

It is grievous to me, but God fetches out His Glory, and Honor by it. The applying of the Word, and the conſideration that God hath his way to fetch out his glory in our afflictions is the only way to quiet a gracious heart. All theſe Points might take up a great deal of time, but I will let them paſs, and come to the main Point of all, *I will be Sanctified in thoſe that come nigh me.* There are theſe Three Points in theſe words.

Firſt, *That in the Worſhip of God, men and women draw nigh to God.*

Secondly,

Secondly, *That we ought to Sanctifie Gods Name in drawing nigh to him.*

Thirdly, *That if we do not Sanctifie it, God will Sanctifie his own Name upon us.*

1. *That in Worshipping of God, there is a drawing nigh to God.*

Quest. *Why, is not God in every place?*

Answ. Yes certainly, we can never be in any place but we are nigh to God, God stands by us, and looks upon us: It is not only when you are Worshipping of God that you are nigh Him, but when you sin against Him, when thou art swearing, prophaning His Name, His Day, God stands and looks upon thee, thou art nigh Him: And it may be said or written upon every place, what was said of the City, in the last words of the Prophesie of Ezek. 48. 35. *The Name of the City was* Jehovah Shamma, that is, *The Lord is there*, the Lord Jehovah He is there, He is present in this place: Oh that you would remember when you are in any place, that the Name of the place is *Jehovah Shamma*, The Lord is there, *In him we live, we move, and have our being*, therefore we are alwaies nigh him: yea, but though we are alwaies nigh God in regard of that essential presence of his, yet there is a more peculiar and special drawing nigh to God in the Duties of his Worship, and that the Scripture seems to hold forth unto you. First I'se shew you how the Scripture holds it forth, and then in what respect the Creature may be said to draw nigh to God in holy Duties of Worship; for so it was here, they were coming to offer Incense.

1. That we do draw nigh to God in holy Duties, see *Jam.* 4. 8. *Draw nigh to God* (so that you may be neerer God than you were) that is, by holy services and holy duties; and hence it is in *Psal.* 95. 2. *Let us come before his presence with thanksgiving*; so that there is a more peculiar coming before Gods presence when we come to worship him than at other times: And ver. 6. *O come let us worship and bow down, let us kneel before the Lord our maker.* So in *Psal.* 100. 2. *Let us come before his presence with singing*, for that's one part of the Worship of God. But the Scripture is plain, that there is a special coming before God when we are coming

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to Worſhip him, and in this reſpect the Servants of God in *Pſal.* 148. 14. are ſaid to be *a people neer to God.* It is a very remarkable expreſſion, and ſets forth much the honor of the Saints of God: There's the commendation of the excellent eſtate of the Saints. *He alſo exalteth the horn of his people, the praiſe of all his Saints, even the children of Iſrael, a people neer unto him.* The Saints of God, the Children of Iſrael, the Church of God, are ſaid to be *a people neer to God*; Why neer him? Becauſe that they Worſhip God, they are much exerciſed in the Worſhip of God. This is one reſpect though there may be divers others mentioned, yet in reſpect of their coming ſo much before God in his Worſhip, therefore they are neer God.

Queſt. *Neer him! Why, in what reſpects may a man be ſaid to draw nigh to God when he Worſhips him?*

Anſw. To that I anſwer, There are three reſpects in which a man when he is Worſhipping God may be ſaid to *draw nigh to God.*

First, Becauſe when we come to Worſhip God, we come to tender up that homage and ſervice unto him, that is due from us as Creatures to the infinite Creator; that's the very end of Worſhip. If you would know what it is to Worſhip God, it is this:

You come to tender up that homage and reſpect that is due from the Creature to the Creator. Now when a Subject comes to tender up his homage to his Prince, he comes towards him, when he doth it immediately: So we have none to tender it up by but Jeſus Chriſt, and when we tender it up we muſt come our ſelves too, for Chriſt doth not take our ſervice and tender it up to God and we be abſent, but we muſt come with Chriſt, and Chriſt takes us by the hand and ſo tenders it up to the Father while we are in preſence, ſo that we are ſaid to come nigh to God in that reſpect, becauſe of the *immediate* tendring up of that worſhip of ours to God; I call it immediate in reſpect of any Creature: But in reſpect of Chriſt, indeed he is a Mediator to do it, but yet he doth it in a ſpiritual way, and we have to do with none but God through Jeſus Chriſt in the tendering up of our worſhip to him: We may make uſe of an Inſtitution that God hath appointed, but we do not tender up our worſhip

Worſhip to God through that creature, but in the uſe of that creature we do come to God, and our Souls are to tender up that reſpect we owe to God immediately. Therefore in *Levit.* 21. 21. it is ſaid of the Prieſts in their Sacrifices, when they were to come to Worſhip God, *No man that hath a blemiſh of the ſeed of* Aaron *the Prieſt ſhal come nigh to offer the Offerings of the Lord made by fire.* So that when any come to offer any offerings of the Lord made by Fire, it appears he came nigh to God; he came to bring a Preſent to God, therefore he comes nigh. So when we come to offer our ſpirituall Sacrifices unto God, we come nigh to God to offer, it's the offering of a Sacrifice to God. And that's the firſt thing, becauſe the creature comes to bring a Preſent to God, therefore he is ſaid to *draw nigh.*

And Secondly, The ſoul is ſaid to *draw nigh* to God in holy duties, becauſe it doth preſent its ſelf before God in thoſe waies through which God doth uſe to communicate his choice, precious, moſt excellent and glorious mercies to his people; I ſay, when we come to worſhip God, we come to ſet our ſelves before God in thoſe waies that God doth uſe to communicate the choice, moſt excellent and glorious rich mercies that he hath to communicate to his creature.

When we have to deal with creatures, as meat and drink, and our outward buſineſſes we have to do with God in them; but when we come to worſhip God, we come to preſent our ſelves before him in thoſe things that he doth uſe to let out himſelf through in a more ſpecial and glorious manner to the ſouls of his people. What's the reaſon why Heaven is ſaid to be the preſence of God, and why thoſe that are in Heaven are ſaid to live with God? There they behold the face of God and are before him in a ſpecial manner, therefore when Chriſt teacheth us to pray, he teacheth us to look up to Heaven, and to ſay, *Our Father which art in Heaven, &c.* Now certainly the eſſential preſence of God is on Earth as truly and really as in Heaven, and God is not ſo as to have one part in one place, and another in another, but All God is in every place, but the reaſon why God is ſaid to be in Heaven, it is becauſe the Lord makes known himſelf there in a more glorious manner than in any other place, and therefore Heaven is the preſence of God in a more ſpeciall

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way. Now then if the communication of God unto a creature be enough to make the preſence of God more ſpecial, if this be enough to make a creature to live with God, and to be before his face, becauſe they are there where God doth moſt communicate himſelf, then certainly when we come to worſhip God, we come to be neer God, and be with God, becauſe the duties of his Worſhip are thoſe means that the Lord hath appointed for the letting out of himſelf in the glory of his goodneſs and mercy to his people: You may expect other manner of communication of Gods goodneſs through the duties of his Worſhip than in any other way: And that's the ſecond reſpect wherein you may be ſaid to *draw nigh to God* in holy duties.

Thirdly, You may be ſaid to *draw nigh to God*, becauſe then we ſhould (and if we worſhip God as we ought, we do) act our faith and humility, and all the graces of the Spirit; We do act them, as it were upon God, when we come to worſhip him: That's required in every duty of worſhip, that you ſhould ſtir up the faculties of your ſouls, and all the graces of the Spirit of God, and you ſhould act them upon God when you are worſhiping of him. 'Tis not enough to come with grace when you come to worſhip God, but there muſt be an acting of that grace upon God.

And ſo we find in Scripture, that the acting of grace upon God, it is a *drawing neer to him*, therefore in *Iſa.* 29. 13. the Lord complaines there, *This people draws neer to mee with their lips, but their hearts are far from me*: as if God ſhould ſay, Indeed they come and ſpeak to me, and therefore they think they *draw nigh to me*, but I expect that their hearts ſhould be acting upon me, that's the meaning. And in *Zeph.* 3. 2. God complains there of his people that they did not *draw neer to him* as they ſhould: And it appears plainly, it was from hence, that their graces did not act ſo upon God as they ought: *She obeyed not the voice: ſhe received not correction: ſhe truſted not in the Lord: ſhe drew not neer to her God.* So that acting faith upon God is a drawing nigh to God, and ſo acting any grace upon God is a drawing nigh to God. Now when is there a time for the acting of our graces upon God, ſo as when we come to worſhip God? And therefore in *Iſa.* 94. 7. the Lord complains there, *That no man did ſtir up himſelf*

himself to take hold on him. When we come to Worship God we should stir up our selves to take hold of God. And thus you see in what respects the Soul may be said *to draw nigh to God* when it comes to Worship him.

Now for the Aplication of this point, and it is in divers particulars. The First is this.

Hence learn what you do when you come to Worship God, and consider of it every time you come to perform any act of Worship. Truly this one thing would be of marveilous use, and it would help forward to the next point of *Sanctifying of Gods Name.* This you are all convinced of, That it is your duty to Worship God; when you Pray, you come to Worship God, when you come to heare his Word you come to Worship him, and when you receive the Sacrament you Worship him. Now if I should come from one end of the Congregation to the other, and ask every one of you this Question, It is your duty to Worship God, Is it not? Yes, that you will all be ready to answer. And what do you do when you Worship God? I fear that this Second Question would gravel many. You will say, We must pray to God, and serve him, and hear his Word, and go to the Communion: yea, but what do your Souls do in this work of worshiping of God? This should be the answer, and so you should think with your selves, and charge this upon your own hearts, I am now going to worship God, either in Prayer, Word, or Sacrament, I am now going to tender up that homage that is due from a creature to the infinite Creator, so that I must so pray, as I must manifest that high respect that I owe to God as my Creator; but that I shall speak to more afterward: only now remember this, That you do profess every time you go to Prayer, That you go to tender up that homage that you owe unto God, and so every time you come to hear the Word, there is a profession that you come to tender up that respect and homage that you owe to the infinite God: And so likewise when you come to receive the Sacrament. Now when we come to offer a present to men, we know how we prepare, and with what sutable presence we desire to offer: but of that afterward when we come to speak of *Sanctifying Gods Name.*

2 Secondly, Remember, when I come to Worship God, I come

come to ſet my ſelf before the Lord in thoſe waies that God doth let out the choice of His Mercies to his people in; I have many mercies from God in the enjoyment of the creature, but when I come to worſhip Him, I expect the communication of his mercy in another way than through any creature in the world. The Duties of his Worſhip are the chief channels that God doth let out the choiceſt of His Mercies to the hearts of His people through, and now I am going to worſhip Him, I am going to preſent my ſelf before God. Inded there is a little glimmering of the light of God through other Creatures to me, but the glorious Beams of the light of God is through the Duties of His Worſhip.

3. And then Thirdly, I am now going to act my Soul upon God, ſo that if I have any abilities to cloſe with God, to act my ſoul upon Him, it muſt be put forth now at this time: I am indeed at all times to labor to enjoy Communion with God, when I ſee the Creatures, the Sun, Moon, and Stars, to labor to lift up my heart to God, and when I ſee the Glory of God in the Sea, and for my meat and Drink I am to bleſs God, and to acknowledg God in all, but when I come to Worſhip God, then all the ſtrength of my ſoul is to be acted upon God in a more ſpecial manner; I muſt then above all labor to ſtir up whatſoever I have in my ſoul to act upon God: this is now to Worſhip God.

Secondly, If to Worſhip God, be to draw nigh to God, hence we ſee the reaſons why guilty Conſciences have little mind to the Duties of Gods Worſhip. When a man or woman hath given liberty to any licentious way, and ſinned againſt their Conſciences, if they have any light in their Conſciences, it is one of the tediouſeſt things in the world to come to the Duties of Gods Worſhip; they had rather do any thing than come to Holy Duties, as to Prayer, and eſpecially to ſecret Prayer. A man or woman that hath an enlightened Conſcience, and is under the guilt of ſin, the coming to God in holy Duties, is a very grievous burden to them: Why? Here's the Reaſon, Becauſe to Worſhip God, is to *Draw to God*, and the guilt that is upon them hath made the preſence of God terrible to them, and therefore they had rather go in their Company, and be merry, eat, drink,

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sport, or any thing rather than to come into Gods presence. We know how it was with *Adam*, when God appeared in the Garden and called to him, he ran to hide himself, Why? Because he had guiltiness upon him. Oh! the evil that the guilt of sin brings upon the Soul, it makes the presence of God terrible. The presence of God it should be more comfortable to us, than our lives; but our sin makes Gods presence grievous and terrible. A Child sometimes when it hath offended the Father, and is conscious to its self of the offence that it hath given the Father, it had rather be in the Kitchin among the Servants, than to come into the Hall, or Parlor, where the Father is, because it hath offended him. And so it is with a guilty Conscience, when it is conscious to its self of some haunt of evil that it hath given it self unto, it hath no mind at all of coming into the presence of the Father, but hangs off. My Brethren, the very presence of God in the Communion of his Saints, is terrible to a guilty Conscience, the very looking upon a Godly man is terrible to a guilty Conscience: When as thou hast been abroad, and been loose and wicked in thy waies, I appeal to thy Conscience, when thou comest into the presence of some holy, gracious man or woman that lives close with God, Doth it not daunt thee? Now is the presence of God in the very faces of his Saints, terrible to a guilty Conscience: How terrible is the presence of God in his Ordinances then? Indeed those men and women, whose Consciences are not enlightened, but are Ignorant and sottish, they can sin against God, and go into his presence without any trouble; you shall have men swear, and be drunk over night, and come to the *Sacrament* the next day; What's the reason? Because there is no light in their Consciences, their Consciences are in darkness, they are besotted in their sin; but I speak now of one who hath an enlightened Conscience, the presence of God is terrible to such an one.

A Third Use is this, Here's the reason why Hypocrites do meet with such vengeance from God as they do. I confess we shall meet with this more especially afterwards, only by the way take notice of it, Hypocrites above all men may expect the severest judgments of God upon them, because they come so nigh God, for they come often to the Duties of Gods Worship;

ship; now they that will come so nigh Gods presence, and come with base and ungodly hearts, to cloak their villany, of all in the world they must expect to have the severe vengeance of God let down upon them; they that stand nighest the bullet must expect to have the strength of it to be the mote upon them; so when the wrath of God proceeds out upon sinners, wicked men that stand nighest Him, they have the greatest stroke of Gods wrath: But of that more when I come to the Third Point, *That God will be Sanctified in those that draw nigh Him.*

The Fourth Use is this, *If to Worship God be to draw nigh Him, then to neglect Gods Worship, is to depart from Him*; that must needs follow. And this is a dreadful thing, it is the Sentence that shall be at the last day of Judgment, *Depart from me.* Thou now art willing to depart from God, Oh consider of this, you that neglect Worship, the Worship of God in your Families, and in your Closets, and in the Congregation, in the Communion of the Saints, thou hast little minded or regarded the Worship of God (it may be) all thy dales, what hast thou been doing all this while? thou hast been departing from God all this while, and when thy conscience shall be but enlightned, and awakened to see how far thou art from God, how terrible will it be to thee; Remember this, you that have no mind to the duties of the Worship of God, but love the Commission of sin, you neglect Gods Worship, you were wont to worship him in a constant way in your closets, and families, but now you grow more loose, and so you grow more dead every day than other, you go off from God more and more. Surely there can be no good to neglect Gods Worship. And those that are loth to Worship God, because they cannot worship him as they ought; from this Point it appears plainly, That there can be no good gotten by neglecting Gods Worship, for it is departing from God, whatsoever plea there may be by any temptation to neglect Gods Worship, certainly there is danger in it, and therefore never listen to any such temptation as shall draw your hearts from the duties of Gods Worship. There are a generation of wantons in these times, that make little matter of continuing the duties of Gods Worship, they were wont constantly to worship God, and to attend upon the word, but now it is nothing

to them, and they are even ready to thank God for it, that they make not such conscience as they were wont to do in the Duties of the Worship of God, It may be they will say, That heretofore some slavish terror did carry them on in the Duties of Gods VVorship more than the understanding of the freeness of the grace of God would admit of: but shall the understanding of the freedom of the grace of God carry thee on less than thy slavish terror did? Oh blind and wanton spirit that knowest not the wales of God, nor the freeness of the grace of God, nor the riches of it! Oh what a dishonor art thou to Jesus Christ, and to the freeness of his grace, that thou canst go up and down from day to day and never VVorship God! Did Jesus Christ come into the world for that end, for to cause thee to depart more from God? 'Tis plain out of the word, That the Duties of of Gods worship are those Duties whereby the soul comes to draw nigh to God: And I beseech you Brethren, observe these men, whether there be that Holiness in their lives, that Spiritualness as there was wont to be? No, you shall find them by degrees to grow loose, yea run sometimes into gross sins, grow many times to lying and deceiving, and to drunkenness and company-keeping: yea, to worse things by degrees: Perhaps they are at first ready to say, Is thy Servant a dead Dog that I should do this? But by departing from God they grow dead to Holy Duties: we find it by experience, That the Professors of Religion have not that Holiness, Heavenliness, Spiritualness as they were wont to have in former times; and no marvel, for now they keep not so nigh to God as they were wont. You that are Sea-men and Travellers, sometimes you are neer the Sun, and then you are hot, but the further off the Sun you go, you grow to be colder and colder: And so those that neglect the worship of God they go from the warm Sun, they go from the light of Gods countenance, and from the presence of God, and so they grow cold and chill, and by degrees they grow to prophaness, and it is to be feared that many of them will grow to meer Atheism.

Another Use is this, An Use of Exhortation, that we would be encouraged to worship God, and to be much in the Worship of God. In *Heb.* 10. 22. *Let us draw neer* (saith the Text) who would

would not draw neer to God? Oh what a good thing is it to be in the presence of God: Is not the Lord the fountain of thy life? Is it not a sweet thing to be in his presence? We think it a sweet thing to be in the presence of Godly men; Oh that we might alwaies, live with such men, and be nigh them! That Martyr Doctor *Taylor* rejoyced in this, That ever he came into prison to be acquainted with that Angel of God, Holy Master *Bradford*: and as I remember some among the Heathens that profest, they would rather be in prison with *Cato*, than be in the greatest glory with some other. It is a blessed thing to be in the presence of God, to be with him that is the God of our lives, and the fountain of all good; let us draw nigh to God often, let us know that it is a mercy that we may draw nigh to God; we might have been banished from the presence of the Lord long e're this time.

This is that that the happiness of the glorious Church is set out by, in *Rev.* 22. 4. *They shall see his face, and his Name shall be in their foreheads.* This is the Priviledg of the Church. And that it is such a blessing to draw nigh to God, you may see it by that in *Ephes.* 2. 18. *For through him, we both have an access by one Spirit unto the Father.*

Through Him] Through Christ we have access by one Spirit unto the Father; and now (saith he) *Ye that were strangers and forreigners, are made fellow Citizens with the Saints, and of the houshold of God*, And vers. 13. *But now by Jesus Christ, ye who sometimes were afar off, are made nigh by the blood of Christ*, and you have access through Christ. So, our coming nigh to God is such a priviledg as cost the Blood of Christ; And wil not you improve it? You were far off in your natural condition, but now you are nigh through his Blood. Lay but this Text warm to your hearts this morning, That I that was far off, am made nigh by the Blood of Christ, made nigh to God: it will be a meane for ever to draw your hearts to all those waies whereby you may draw nearer to God.

And by drawing nigh to God often, you will come to encrease your graces abundantly: your graces, how will they act? the presence of God will draw forth the acts of grace, as the presence of the Fire draws forth our heart, so the presence of God will draw forth our graces.

And by this meanes we come to live most holy lives. We read of *Moses*, he was upon the mountain fourty daies with God, and when he came down his face did so Shine, that the people were not able to bear it; What's the reason? it was from hence, because he was so nigh to God: Would you have your faces to shine in a holy conversation before men? converse much with God, be often with God, be nigh to him, and that will make you shine as lights in the midst of a crooked and perverse generation. We find it so with some that converse much with God, there is a shine upon their very countenances.

And further, it is a special sign of our adoption to love, to be nigh to God. What should a Child love most but to be in the presence of his Father? Would you know whether you have received the spirit of adoption yea or no? I can hardly give you any one sign so cleer as this, For to love to go into Gods presence: As *David* said, *I was glad when they said, Come, and let us go up unto the House of the Lord.* You shal have many that love to be in Gods presence, so as they think on it over night, and long for the time till it comes; I never am better than when I am with God, me thinks when I get into Gods presence, either in prayer or any duty of Gods Worship, I find my heart warmed and quickned, &c. They are ready to say with *Peter*, Master, it is good being here.

And that's another thing, It is that which will put us in mind of the life of Heaven, it is the only thing in Heaven to be in the presence of God. VVhy the more thou art nigh God in the Duties of VVorship the more thou art in Heaven, and doest not thou pray, That the VVill of God may be done in Earth as in Heaven? Now the Saints and Angels are alwayes before God VVorshiping of Him; then be as much as thou canst in the presence of God, If thou wouldest be in Heaven, be there: Many of the Saints they find it so: It is not so with carnal hearts, they are weary presently, when they are in Prayer, or hearing the VVord, it is not so to them: yea, that's because thou hast not the presence of God, as in *Mal.* 1. what weariness is there? Thou canst be a gaming till one or two a clock at night, and though thou shouldest loose thy supper, or the work of thy family, it is not tedious to thee to be exercised in those things that pleaseth the

the flesh; but when thou comest to worship God, how quickly art thou tir'd? now what wilt thou do in Heaven where there is nothing else done to all eternity but worshipping of God?

And then it must needs be delightful to God that thou shouldest come nigh him. There is nothing in the world more pleasant to God than to have His Saints come into his presence. What doth a Father more delight in than to have his Children about him? Never did any Father or Mother love to have their Children by them, so as God loves to have His Children come nigh him, and be often with him. And the truth is, one great Reason that God suffers you to fall into affliction so much, is, That you may come running to him: How doth the Child come running to the Father or Mother when it is afraid? why, the Lord is willing to permit men to do you wrong that you may run to him, that he might have more of your presence; Thou that art such a poor creature, yet thou heareſt this day that there is nothing in the world that God takes more pleasure in (next to the presence of his own Son Jesus Christ, and his Saints and Angels that he hath with him in Heaven) than to have his Saints come nigh him, to have them to be alwaies under his wing.

And then by coming often into Gods presence in His worship there will grow a sweet and blessed familiarity between God and thy soul, for thou wilt be speaking to God, and God will be speaking to thee too: We know many times that dear friends who are very neerly linkt together, yet if they be long absent one from another there grows a strangeness, and so by degrees their friendship is deaded; but now when they are together every day, and there is an intercourse of love and friendship; then their friendship is kept active and quick, but now if they be absent long; Indeed if they be absent in another Country when they cannot come together, that they are sure it is not through any neglect, then it will not damp their friendship; but when they are neer and come not one to another, then they think it is out of neglect, and so they grow strange. So it is with the soul, if there were no possibility of coming into Gods presence, then it would not hinder the sweetness of the love of God to us. But now when we have those duties of worship wherein

we

we may draw nigh to God, if we neglect them, our familiarity with God will quickly be loſt, *Acquaint thy ſelf with God and be at peace.* God is willing to be acquainted with his ſervants, the Lord loves to be familiar with the pooreſt of his Saints, and wilt not thou maintain that ſweet familiarity with God? Theſe two benefits will follow upon thy familiarity with God.

Firſt, Thoſe that are moſt familiar with God they are moſt potent with God; As now, a ſtranger cannot prevail in any Petition ſo as a familiar friend can. Thus my brethren, when ſtrangers come into Gods preſence, God doth not ſo much regard them: but when his familiars come into his preſence, the Saints of God that keep cloſe with him in conſtant communion and converſe in the duties of his Worſhip, God doth take them as His familiar freinds, and they will prevail much with God.

Secondly, By this means the terror of death will be taken away, there is no ſuch way to take off the terror of the thoughts of death as by keeping familiarity with God, death then is joyful to thoſe that converſe with him. That Reverend Divine that is now with God (Doctor *Preſton*) when he was to die he had this ſpeech, *I ſhal but change my place, I ſhall not change my company*; whereas its otherwiſe if thou groweſt eſtranged from God, when death comes it will look with a terrible face, for then thou haſt to deal with God, thou art then to go into the preſence of the infinite dreadful God, into whoſe preſence thou never hadſt any mind to go before, but ſaith death, I muſt now carry thee into the preſence of God. As thy *Body returns to the duſt, ſo thy ſoul muſt return to God that gave it*; that is, to receive its eternal doom, &c. But now ſaith a Saint, what muſt my body return to duſt and my ſoul to God that gave it? it is he which I have been with every day, and can ſay as he ſaid, *My ſoul go forth, go forth why art thou unwilling to go forth to him that thou haſt converſed with all thy daies?*

And then, what ſafety is there in being neer to God, eſpecially in theſe dangerous times? In the times wherein we live it is ſafe to be neer God; in *Pſal.* 22. 11. *Be not far from me, for trouble is neer*; ſaith *David*: Lord, trouble is neer me, be not thou far from mee. It's a bleſſed thing to have God neer us when

trouble

trouble is neer us. Trouble is neer many of you, perhaps ther's not a ſpans breadth between death and us, what a bleſſed thing is it then to have God to be neer us? VVhen the poor Chickin ſees the Kite come neer to ſeize upon it, and is like to be ſurprized; if the Hen be neer, it runs to the Hen, and the Hen covers it, and keeps it ſafe; So it ſhould be with us, for ſo Chriſt ſaith of Jeruſalem, *How often would I have gathered thee as a Hen gathereth her Chickins?* There are a company of Kites abroad in the world, and we are poor ſhiftleſs Creatures; now how happy are we then if we can run under the ſhadow of Gods wing? There is a kind of ſhadow in the preſence of God in the enjoyment of the creature; but the ſhadow of God that we have in his VVorſhip that is as the ſhadow of his VVing. There is a ſhadow of a Tree, and that may help from ſome kind of troubles; but ther's another manner of ſhadow under the ſhadow of the wing of the Hen, becauſe that nouriſhes the Chicken: The men of the world they have the ſhadow of the Tree, as it were, Gods general providence which is over all creatures; but the Saints of God that draw nigh to God, they have the ſhadow of Gods wing, like the ſhadow of the Hens wing to the Chicken, which doth comfort it, and ſafe-guard it. Let us by the duties of VVorſhip thus draw nigh to God, and keep nigh unto Him.

SERMON III.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

I VVILL only add one Particular more to what we ſaid the laſt day, and then proceed.

If in the duties of Worſhip we are nigh to God, then hence appears the great Honor that God puts upon His Servants that do Worſhip him: Certainly the VVorſhippers of God have great Honor put upon them, becauſe the Lord vouchſafes

ſafes them to draw nigh unto Him, they are ſuch as are precious and honorable in his eyes. I will not enlarge my ſelf in this, only give you three Scriptures that ſhew the great honor and reſpect that God puts upon thoſe that he doth admit to come and worſhip him.

The firſt Scripture is in *Deut.* 4. 17. There *Moſes* ſpeaking of the people of Iſrael, and the great reſpect that God ſhewed to them more than others; for ſaith he, *What Nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?* What Nation is there ſo great as you are? (*So great!*) How doth it appear that the Nation of Iſrael is a greater Nation than any other Nations are? How? *That hath God ſo nigh unto them in al things that they cal upon him for:* herein any man or woman, or Nation, may be ſaid to be great, that is, greatly honored by the Lord God, in that they have the Lord nigh unto them, and they are nigh unto him; her's the greatneſs of a Nation: You would think that if one would deſcribe the greatneſs of a Nation, it ſhould be in their great Wealth, their great Trading and Traffick that they have, and the Fertile place that they live in: No, this is not the greatneſs of a Nation, But *what Nation is there ſo great, that hath the Lord God ſo nigh to them?* There's the greatneſs of a Nation: and ſo a ſpiritual heart would account greatneſs to conſiſt in having God to be nigh unto it.

The ſecond Scripture is in *Numb.* 16. 9. There we have *Moſes* ſpeaking unto the ſons of *Korah*, rebuking them for their ſin, and he brings this aggravation to them of the greatneſs of their ſin, ſaith he, *Seemeth it but a ſmal thing unto you, that the God of Iſrael hath ſeparated you from the Congregation of Iſrael to bring you neer to himſelf?* That is, That you ſhould come to worſhip him, Is this a ſmal thing to you? Is not this Honor enough? As if *Moſes* ſhould have ſaid, VVhy do you contend for any more Honor, the Lord hath ſeparated you, to bring you neer to himſelf.

Object. *This you wil ſay was ſpoken to the Prieſts.*

Anſw. But it may be ſaid of every gracious ſoul, for every Beleever Chriſt hath made a King, Prieſt, and Prophet unto himſelf; now there is no Beleever, but Jeſus Chriſt hath ſepa-

rated

rated him or her from the reſt of the world to be neer unto God. This is the dignity that God hath put upon thee, that thou art ſeparated by his grace to be one neer to Him, whereas others of the world they depart from him, continually depart more and more from Him: but (I ſay) the Lord by his grace hath ſet thee apart for Himſelf as he ſaith in *Pſal.* 4. 3. *The Lord hath ſet apart him that is Godly for himſelf:* Thou art ſeparated from the world, To what end? It is, that thou mighteſt be neer to Him, this is thy priviledg, and thou ſhouldeſt account it thy great Honor (thou haſt not that Honor and reſpect in the world as others have, but thou art one of Gods ſeparate Ones) that thou art neer to him.

A third Scripture is in *Pſal.* 33. 28 There you may ſee how the Prophet *David* did highly eſteem of that great Honor that the Lord did put upon him in this, in being neer to God: *But it is good for me to draw neer to God.* Mark how he ſpeaks, *But it is good for me:* Why: *For loe, they that are far from thee, ſhal periſh: thou haſt deſtroyed all them that go a whoring from thee.* As if he ſhould ſay, There are ſome that did ſeem to be neer unto thee heretofore, that were as the Wife to the Husband, but they are gone a whoring from thee, baſe Hypocrites, baſe Apoſtates, they are gone a whoring from thee, their hearts being carnal, they did not find that Contentment and ſatisfaction in thy Worſhip as thy Saints do, and therefore they are gone a whoring from thee: but it is good for me to draw neer to thee. It is an excellent Scripture. Do you ſee any yong ones, or others that were very forward not many yeers ago, and would ſpeak of good things, and ſeem to rejoyce in the Word, but now they are gone a whoring, they are departed from God and His Waies, and the pleaſures of the fleſh hath taken their hearts? *Thou wilt deſtroy them* (ſaith *David*) *that go a whoring from thee.* So thou ſhouldeſt think with thy ſelf: Oh miſerable is the condition of thoſe who once were forward in the profeſſion of Religion and now are gone a whoring from God: *But it is good for me to draw neer to God*, they are gone from thee, *and thou wilt deſtroy them, but it is good for me to draw neer to thee*; I bleſs my ſelf in drawing neer to thee, the Lord, and bleſs the time that ever I did draw neer to thee, and that ever I knew thoſe waies where-

in my soul hath drawn neer to God. Such as worship God aright, and do delight in the Worship of God they are such as have a great honor put upon them, they do draw nigh to God. And thus we have finished the first Point.

The second Point is that will hold us some time, and that is, *The Sanctifying Gods Name in our drawing neer to God.*

When we worship God we draw nigh to him, but let us take heed how we draw nigh, *Heb.* 10. 22. *Let us draw neer with a true heart. Look to thy feet when thou comest into the house of God, Eccles.* 5. 1. Now for the Sanctifying of Gods Name in drawing nigh to Him we shall endeavor to open it.

1. In shewing you wherein the Sanctification of Gods Name consists, or what we should do that we might sanctifie the Name of God in drawing nigh to Him.

2. The Reason why God will have his Name to be Sanctified in those that do draw nigh to Him.

How we should sanctifie the Name of God in drawing nigh to Him, it is under these two Heads:

First, There must be a due preparation unto the Worship of God that we exercise our selves in at any time:

Secondly, A right behavior of our souls in it: in these two things consists the Sanctifying of Gods Name in His Worship. Now under these Two Heads all that I shall speak about the opening of the Sanctifying of Gods Name will be contained. At this time I shall only speak to the First:

The due preparation of the Soul unto the Duties of Gods Worship: Therein consists a special part of the Sanctifying of Gods Name in drawing nigh to him. And that it is so, we find it in Scripture, That preparation for Worship it is called the Sanctifying of our selves; and by finding this in Scripture, it hinted me upon this Head, to speak of the preparation unto worship in our Sanctifying Gods Name, because I find in Scripture that the Sanctifying of our selves for Worship, and the preparation of our selves for Worship, are alone: I'le give you these two texts; In 1 *Sam.* 16. 5. you shal find there, that *Samuel* when he was sent by God to anoint *David* in Bethlem, the text saith, *I am come to sacrifice unto the Lord: sanctifie your selves, and come with me to the sacrifice, Do you come peaceably* say they? *Yes*, what

what then? *Sanctifie your ſelves and come with me to the Sacrifice*: That's all one, as if he ſhould have ſaid, Prepare your ſelves and come with me to the Sacrifice: and ſo in *Job*, 1. 5. there you ſhal find that the holy man *Job* when his Sons had been feaſting, he was ſomewhat afraid leſt there ſhould be ſome miſcarriage, and that they had ſinned againſt God in their feaſting (as it is very hard to give liberty to pleaſe the fleſh and not to ſin, not to tranſgreſs bounds) therefore *Job*, though he did not hear of any notorious abuſe of their feaſting, yet he was afraid leſt they ſhould ſin, he knew how dangerous it was to have ſo much ſatisfaction to the fleſh and not to tranſgreſs bounds, therefore it is ſaid, *he ſent to his ſons and ſanctified them. It was ſo* (ſaith the text) *when the daies of the feaſting were gone about, that Job ſent and ſanctified them*: that *Job* ſent unto them to prepare them to offer ſacrifice, to prepare them for the Worſhip of God: So that the Scripture holds forth this then, that to prepare for Worſhip it is, to ſanctifie for Worſhip, and ſo it is one ſpecial thing that is required in our ſanctifying of God, in our drawing nigh to God, to make a due preparation for his holy Worſhip, Now for the orderly handling of things.

Firſt, I ſhall ſhew you, *That we muſt prepare for the Worſhip of God.*

Secondly, I ſhall ſhew you, *Wherein this preparation for the Worſhip of God doth conſiſt.*

Thirdly, *The excellency that there is in this, or what great good there is in preparation for Gods Worſhip.*

Fourthly, *I ſhall Anſwer a caſe of Conſcience or two.*

Fiftly, I will ſhew you, *What is the behavior of the ſoul in Sanctifying Gods Name.*

Sixtly, *The Reaſons why God will be ſanctified in the duties of his Worſhip.*

Firſt, *That there muſt be preparation to the Worſhip of God.*

For firſt, That God that we come to worſhip, is a great and glorious God, and we having to deal with ſuch an infinite, glorious, dreadful Majeſty, it is fit that we ſhould make preparation when we come nigh unto him: therfore in *Exod.* 19. 10. when God came among the people to give them his Law, he did require that *they ſhould be ſanctified to day and to morrow, and that they ſhould waſh their cloaths and be ready againſt the third day, for*

the third day the Lord would come down upon mount Sinai in the ſight of the people. God did not ſo much ſtand upon their cloaths, but it was to ſignifie an inward waſhing. Now my brethren, if when God came to give the Law they were ſo to prepare, then certainly when we are come to worſhip God in the way of the Goſpel, we are to prepare as well as they, becauſe God is coming, For that that is obſervable is, Why they were for two daies together to make ſuch preparation, the argument is becauſe of the preſence of God; *The Lord ſaid to* Moſes, *Go and Sanctifie the people to day and to morrow, and let them waſh their cloathes, and be ready againſt the third day*, Why? *for the Lord will come down in the ſight of all the people upon mount Sinai*: The Lord will come down in the third day, and therefore let them be ſanctified. So when thou goeſt to worſhip God, thou expecteſt or ſhouldeſt expect that God will come to thee, and that thy heart ſhal be drawn to God, and therefore thou ſhouldeſt make ſome preparation. (For the time of preparation we ſhal ſpeak to afterward when we come to the caſes of Conſcience about preparation for worſhip.) And ſo in *Chr.* 22. 5. 14. *David* makes preparation for the Houſe of God, becauſe it was the Houſe of God that he had to build, though he could not do it himſelf in his own time, yet being the Houſe of God, what great preparation was made by *David*? The moral of which is this, That the Houſe of God being a Type of the Church, and the Worſhip of God, as well as of Chriſt; it ſhews that there ſhould be much preparation when we have to deal with God in his Ordinances.

Secondly, As God is great that we draw nigh to, ſo the duties of Gods Worſhip are great duties, they are the greateſt things that doth concern us in this world, and it is a ſign of a very carnal heart to ſlight the duties of Gods Worſhip, to make account of them as little matters: Carnal hearts ordinarily, the things that concern their buſineſſes in the world they think great matters; Oh I may not neglect that, I may not neglect that, I may not neglect ſuch a buſineſs, or I may not neglect to viſit or gratifie ſuch a friend, but now for the Worſhip of God it is good indeed, but whether it be done or not, it is no great matter, therefore they can put off Prayer; if they have any buſineſs the time of prayer muſt pay for it; they can put off that upon

upon any ſlight occaſion, they do not account the duties of Gods Worſhip great matters; My brethren I beſeech you learn this leſſon this morning, to account the duties of Gods Worſhip great matters, they are the greateſt things that do concern you here in this world; for they are the homage that you tender up to the high God, as you heard, and thoſe things wherein God communicates himſelf in his choiſe Mercies, now being ſuch great matters there is cauſe that we ſhould prepare. For that one thing of prayer, ſaith *Luther*, It is a great work, and a difficult work, and therefore there had need be preparation for it Buſineſs of great conſequence we make preparation for, indeed if a buſineſs be a ſlight buſineſs we can fall upon it on a ſudden, you make not preparation to go in a Boat on the Thames, but to go a voyage you make great preparation. Now if men and women would but underſtand the duties of Gods Worſhip to be great, they would ſee a neceſſity to make a preparation; Many men for want of preparation to duties they loſe a great part of the time, when they come to perform a duty of Worſhip in prayer, they ſpend half the time that is convenient to be ſpent in prayer before they begin to pray: and ſo in hearing the Word, they are a long time before they can ſettle themſelves to attend to the Word, or in any other kind of Worſhip: I ſay a great deal of time in the Worſhip is ſpent ordinarily before we can get our hearts to cloſe with the worſhip: now that is a ſore and a great evil to loſe any part of the time of worſhip: Chriſtians, I beſeech you account highly of the time of your Worſhip, you have been ſo long time at prayer, yea, but how much of it hath been loſt becauſe you have not prepared beforehand for it? perhaps you kneel'd upon your knees, but you were a long time before you could get your hearts warm at your work, why you ſhould have been warm before you had come: *It* is ſo oftentimes with many men, when they meet together and there is no preparation for their buſineſs, they come together and they are a long time before they can buckle to the buſineſs that they came about, becauſe there is no preparation, but if there be preparation made, that every man knows beforehand what his work is, they can fall to it, and they can diſpatch as much in one hour as others do in two or three: but of that we ſhall ſpeak more afterwards.

Thirdly

Thirdly, There muſt be preparation becauſe our Hearts are naturally, exceedingly unprepared for every good work, we are al naturally even *reprobate to every good Work*, the duties of Gods Worſhip are high and ſpiritual, and holy things, but by nature our Hearts grovel in the dirt and we are carnal, ſenſual, droſſie, dead, light, ſottiſh, and vain, altogether unfit to come into the preſence of God: Oh that we were but apprehenſive and ſenſible of the unfitneſs of our Hearts to come into Gods preſence; Perhaps becauſe thou knoweſt not God, thou canſt ruſh into his preſence without any more ado, but if thou knoweſt thy ſelf, and God, thou couldeſt not but ſee thy ſelf altogether unfit for his preſence, and ſo as to wonder that the Lord ſhould not ſpurn thee out of his preſence every time thou comeſt unto him, there had need then be preparation becauſe we are ſo unfit to come into his preſence.

Fourthly, There had need be preparation becauſe of the great hindrances of the Worſhip of God. This buſineſs and the other buſineſs would hinder; the intanglements, they would hinder; the temptations of the Devil, they would hinder; ſomtimes the indiſpoſition of our bodies doth mightily hinder; and the ſtirrings of the paſſions of our minds they hinder: if there be any buſineſs fals out amiſs in the Family, and any thing go but croſs, how are we put off the hinges and made unfit for Holy duties! There had need be preparation therefore becauſe there are ſo many hindrances in the way; many of you wil complain that you are much hindred, but do you do what you can to make preparation beforehand? Do the hindrance that you complain of put you on to be ſo much the more careful to make due preparation for Holy Duties.

Fifthly, We find that the Heathens themſelves by the light of Nature when they did but worſhip their Idol Gods, they would make ſome preparation, ſuch as was ſutable to thoſe Gods that they worſhiped, therefore they would waſh their fleſh and purge themſelves, but though their preparation was but very poor, yet they taught us thus much, That they were convinc'd in their conſciences that when God was to be worſhiped, people ſhould be prepared.

The

The fixt and laſt reaſon hath a great deal in it, which I beſeech you conſider of; we find that the Scripture doth make the uprightneſs of the Heart much to conſiſt in *preparation* for worſhip; and doth make the falſneſs of the Heart to conſiſt in this, that men do not prepare. Perhaps you have not ſo much thought of this, but yet it is of excellent uſe unto you. We ſhal find the Scripture doth make the very uprightneſs of the heart to conſiſt in the *preparation* for duty; and this falſneſs of a mans heart to conſiſt in this, That he makes not conſcience to prepare his heart for God and His worſhip: And this I will ſhew unto you very plainly and cleerly; take theſe two Examples, The firſt of *Reboboam*, and the ſecond of *Jehoſhaphat*, one a wicked man whoſe heart was falſ, and the other a godly man whoſe heart was right with God. The falſneſs of the heart of the one is in 2 *Chron.* 12. 14. There you have what Gods thoughts of *Reboboam* were in the verſes before: but now he brings the reaſon of his ſentence upon him, and ſaith the text, *he did evil, becauſe he prepared not his heart to ſeek the Lord*: there were many good things that *Reboboam* did: I might ſhew ſome things; as how he did obey the Prophet of God, when he was ſeeking to avenge himſelf upon thoſe that did rend themſelves from his obedience: the Lord did but ſend his Prophet, and though he had an Army ready to revenge himſelf upon thoſe that in a way of rebellion did rend themſelves from under his government, and he obeied the word of the Lord, but for all that he did evil in the ſight of the Lord, God looked upon him as a man that had no uprightneſs in him, VVhy? *For he did not prepare his Heart to ſeek the Lord*: Saith God, I look upon all *Reboboam* did, as nothing; look upon his waies as evil, and himſelf as a wicked man, why? Becauſe he did not *prepare* his heart to ſeek the Lord, if his Heart had been upright with me, he would have prepared his Heart to ſeek me. I beſeech you now lay this Text to your hearts, Do you prepare your Hearts to ſeek God? when ye go to prayer, can you ſay that you take pains in preparing your hearts for it? and in hearing the word; and ſo likewiſe for receiving the Sacrament?

Now for *Jehoſhaphat* a godly man, 2 *Chro.* 19. 3. there you may ſee what the Lord ſaith of *Jehoſhaphat* that was godly; *Nevertheleſs, there are good things found in thee, in that thou haſt taken away*,

way the groves out of the land, and hast prepared thine heart to seek God. *Jehoshaphat* was found guilty in joyning himself to wicked men too much, the Prophet comes and saith to him, *Wouldest thou help the ungodly, and love them that hate the Lord? Therfore is wrath upon thee from before the Lord:* *Jehoshaphat* here we see was very faulty in joyning with those that were wicked, and is rebuked by the Prophet from the Lord: What wilt thou joyn with the wicked? the wrath of God is upon thee: well, but for all that, (I beseech you observe it) That at that time when the Lord is most displeased against *Jehoshaphat*, and sends his Prophet in his Name to pronounce this, that the wrath of God is out against him: yet for all this, God cannot but take notice of this, that he had an upright heart, though he failed in that particular, *yet there is some good found in thee, in that thou hast prepared thy heart to seek God.* Indeed through some sudden temptations thou art drawn aside in this particular act: Yea, but it hath been thy care to prepare thy heart, to seek me, and in that regard I do look upon thee as having an upright heart. And thus you see how much the Scripture puts upon the preparation of the heart to seek God. And so in 1 *Sam.* 7. 3. you shall find that the Scripture makes the uprightness of the heart to consist in this, *And Samuel spake unto all the house of Israel saying, If ye do return unto the Lord with all your hearts,* (what then?) *Then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only:* As if *Samuel* should say, If you will return indeed to the Lord, if indeed your hearts be upright (according to what you seem to profess in turning to God,) Then prepare your hearts to seek the Lord. You do not in truth turn to God except you make conscience to prepare your hearts: Therefore you that never yet knew what it was to make conscience to prepare your hearts for holy duties, know that you have not turned with all your heart unto the Lord, there hath not been the true turning of your hearts unto the Lord. Thus you see there is much lies upon preparation to the duties of Gods Worship: Well, you will say, seeing there lies so much in it, I pray open it wherein it doth consist. To that I answer, It consists in these Five things, which I shall briefly name.

First,

First, *In the poſſeſſing the heart with the right apprehenſion of that God before whom we come to tender our duties.* Then do we make conſcience to prepare our hearts, when we labor upon our going to worſhip God, to get our hearts before hand poſſeſſed with right apprehenſions of the Majeſty of that God that we are going to worſhip, and of the greatneſs and weight of the duty that we are ſetting about, the nature of it, the manner how it is to be performed, the rule by which we are to be guided, the end that we are to aim at: Meditation is a good preparation to holy duties. And theſe are the general Heads of our Meditation for our Preparation to Duty. *Viz.*

1. *What God he is we have to deal with.* Meditate of God in his Attributes, and then meditate of the weight of our Duties, and the nature of them, and the rule of them, and the end of them; get your hearts poſſeſſed with meditations of this nature; and in this, as a ſpecial thing, doth conſiſt your preparation to holy duties.

2. The Second thing wherein the preparation to a duty conſiſts, it is this, *The taking off of the heart from every ſinful way,* (the endeavor at leaſt) If there be iniquity in thine hand or heart, labor to put it out: When thou art to come into Gods preſence, do not bring into the preſence of God the love of any ſin in thy heart, but labor to put it from thy heart: 2 *Chron.* 29. 5. we find there what is required to preparation; the text ſaith, *Hezekiah* ſaid unto them, *Hear me, ye Levites ſanctifie now your ſelves, and ſanctifie the houſe of the Lord God of your fathers, and carry forth the filthyneſs out of the holy place.* That is ſanctifying a thing, to carry forth the filthineſs out of that thing that we would ſanctifie: So the ſanctifying of our hearts it is, by carrying forth the filthyneſs out of our hearts, ſo as to be fit for a duty And in *Job.* 11. 13. 14. *If thou prepare thine heart, and ſtretch out thine hand towards him:* (What then?) *If iniquity be in thine hand, put it far away, and let not wickedneſs dwel in thy tabernacles.* Theſe Two muſt be together.

3. A Third thing is this, *The preparation of the heart it is, The diſ-intangeling of the heart from the world, and from all occaſions and buſineſſes in the world.* I am to worſhip God, but how is my heart inſnared and intangled in this and the o-

ther busines's; Now when I come to Worship God I must lay aside all, for there's the preparation of the heart, the separating of it for such a work, for that's the nature of Sanctification, the separating of a thing from a common use; I am to worship God, now I must labor to separate my heart from a common use: At other times God gives me liberty to let out my heart to common uses; but now when I come to worship him, I must separate my heart from all common uses, that my heart may be wholly for God. I remember it is said in the story of *Cicil* which was Lord Treasurer, that when he went to read, he would lay his gown off, and say, *Lie there Lord Cicil*: So when we go to duty, we should say, Lie by world: (and by laying aside the world, I mean laying aside of all household affairs, or affairs in trading, &c.) I must be as one that hath nothing to do in the world for that time: It is true, the time cannot be said to be holy for this, as the time of the Sabbath day is holy.

You will say, Why may not any time be said to be holy that I spend in holy duties? No, that is not enough to make time holy, for the time that God makes holy, it is not holy because of the duties that I perform in it, but the duties that I perform then are more acceptable because they are done in such a time, and so that makes a place holy, not because it is appointed for holy duties and uses, but because it is so appointed by God; and the performing a duty in that place is more acceptable to God then in another place: But now though we cannot make our time holy in that second sence, yet in the first, it is time set apart for a holy use, and in that regard it is holy, and so we should look upon it as not to have our outward business to devour that time that is holy in that regard, as *Nehemiah*, When *Tobiah* and *Sanballat* sent to him to come and confer with them; No, saith he, I cannot go, *for the work is great that I have to do*: So we must not intangle our selves to meddle with other things when we are to come to worship God, for our work is great.

The Fourth thing for preparation is, *To Watch and to Pray*: We should watch over our hearts lest they be made unfit for duties, So we should prepare for Prayer all day long in this sence, that is, we should watch over our hearts that they be not let out so far as to hinder us in prayer when we come to do it.

it. I remember that *Tertullian* saith, That the Christians did so sup as if they were to pray: So when thou art in company thou shouldest watch unto prayer. Oh that you did so! you cannot but be conscious to your selves, that oftentimes when you have been in company your hearts have been put out of tune and frame, that you have been no way fit for payer; when you come home your house and family finds it so: You that take such delight in company, and sitting up late, I appeal to your consciences, whether you can come home and find your selves fit either in your family, or closet to go & open your hearts to God.

This is one Note by the way whereby you may come to know whether you have been immoderate in company at any time; God gives not men liberty to be busie in any outward accations so as to unfit them for his Service. Preparation consists in that, in watching over your hearts, that you may not be unfitted for any holy duty when God calls you to it, but that you may be ready even to every good work.

The Fifth Note is this, *Preparation consists in the readiness of the faculties of the Soul, and the Graces of the Spirit of God presently to act upon the setting upon an holy Duty.* When a man or woman shall find the faculties of their soul, and the graces that are in them, to be ready to act as soon as ever they fal upon duties. Just as you see a company of Ringers when they have made all preparation for the raising of the Bells, then in an instant when they begin to pul, all the Bels go in that tune that according to their skil they set them in. And so it should be with our hearts the faculties of our souls and graces, though now we are not upon duty, yet we should be so ready, that as it were upon a pul, all the faculties of our souls, and the of Gods Spirit should work in a melodious way; There are those that keep their hearts so prepared, as at the very first moment that they set about the duty of Worship, all faculties and graces begin to act and stir and are working towards God; As a fire, when all the matter is ready laid, presently it comes to be kindled and flame out; and thus it should be with our hearts: So that now you see wherein preparation of our hearts to Duty consists.

The next thing is, *The Excellency of this Preparation:* & that

may be in way of Application to you to make you to be in love with preparation for holy duties. There is abundance of good in it. As,

First, *By this meanes we come to make every Duty of Worship easie to us.* Things are difficult when we come upon them unprepared. If you have a freind come to dinner or supper to you, and should come suddenly, and you have nothing prepared, there would be a great deal of stir in the house; but if you have every thing prepared, it would be carried on in an easie way: And the reason why people complain so much of difficulty in duty, it is, because their hearts are not prepared. Indeed we have naturally many things that keep us off from God, but when the heart is prepared for holy duty, it goes off as easie to God, even into the infinite Ocean of all mercy and goodnes, as a Ship goes off to be lanch't when you have made preparation for it; so the heart can go with an holy boldnes to God when you have made preparations for holy duties. In *Job.* 11. (the place which I quoted before for the work of preparation) do but consider a verse or two further, and you shall find what abundance of good there comes upon the keeping of the heart prepared in things that are good) vers. 13. *If thou prepare thine heart, &c.* and then vers. 15, *Then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear.* When the heart is prepared for that thing is good, when it comes into the presence of God, it is able to lift up it self without fear, in a stedfast comfortable way, and this will quit the cost of any labor.

Secondly, If the heart be prepared *it will do a great deal in a little time.* In 2 *Chron.* 29. 36. it is said, *That* Hezekiah *rejoyced, and all the people that God had prepared the people, for the thing was done suddenly.* The thing came off freely and suddenly when as that they were prepared. *Hezekiah* rejoyced, and blessed God for such a mercy as this was: It is a great mercy to have the hearts of people prepared unto a good work. And so in 2 *Chron.* 27. 6. the text saith, *Jotham became mighty, because he prepared his wayes before the Lord his God. Jotham*, he grew mighty by this. And so certainly the way to grow to be very strong & mighty so be able to do a great deal in a little time, it is to make pre-

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paration, there may be as much work done in one hour ſo, as in ten times ſo much time when the heart is not prepared for it. In *Ezra*, 7. 10. you ſhall find that the reaſon is given why *Ezra* had ſuch good ſucceſs in his journey, it was, becauſe he had prepared his heart. Make preparation for holy duties, and you ſhall have ſucceſs in holy duties. There is a notable Scripture for that in *Pſal.* 10. 17. where the holy Ghoſt ſaith, that God *prepares the heart*: And what then? when God doth prepare the heart, he doth then *cauſe his eare to heare*. There was never a prayer made wherein the heart was prepared for it, but that prayer was heard, they go both together; Lord, thou wilt *prepare their heart*, and thou wilt *cauſe thine eare to hear*; if God hath once prepared thy heart, thou wilt be ſure to be heard then: Is it not worth a world for to know ones ſelf to be accepted of God in every duty of Worſhip that we tender up to him? this one Scripture, *Pſal.* 10. 17. will ſhew it. Oh the excellency that there is in preparation to duty!

There is one thing more that is very obſervable, and that is this, *Where the heart is prepared to Duties, there the Lord will paſs by weakneſs and imperfections in duties.* When thou commeſt to perform holy duties thou art troubled, Will the Lord have regard to ſuch a duty as this is? Thou maieſt have certain aſſurance that the Lord will have regard if thou canſt make this point good to thine own ſoul, that it was thy care to make preparation for this duty; Canſt thou ſay, Lord, I have endeavored and done what I could to fit my heart for duty, but O Lord, I find when I am at it, wonderful diſtractions, much deadneſs and vanity, What ſhall I do? Why, canſt thou make good the former and appeal to God, that indeed it was thy care to make preparation? I'le give thee one Scripture then for the quieting of thy heart in this, That the weakneſs of the duty ſhall be pardoned and paſt by where there is a care to prepare beforehand: the Scripture is in 2 *Chron.* 33. 18. 19. *But* Hezekiah *prayed for them ſaying, The good Lord pardon every one*; what every one? *every one that prepareth his heart to ſeek the Lord God of his fathers, though he be not cleanſed according to the purification of the Sanctuary.* As if he ſhould ſay, Oh Lord there are many things amiſs in this People, they are not in many regards

purified

rified according to the order that thou haſt ſet, but Lord, if thou doeſt but ſee any heart prepared to ſeek thee, though they fail in ſuch particulars, Lord heal them and pardon them: and did God hearken to his prayer? Mark the following words, *And the Lord hearkned to* Hezekiah, *and healed the people.* *Nay* ſaith God, I will not ſtand ſo much upon the purification of the Sanctuary if they have prepared their hearts to ſeek me. Take this Scripture, know it's written for thine inſtruction, and thou mayeſt make uſe of it in thine own ſoul this day, if thou canſt appeal to God that thou art careful to prepare thy heart, though thou ſhouldeſt not have that pureneſs of thy heart as thou doeſt deſire the Lord will pardon thee and heal thee: make conſcience of preparation to holy duties.

Again further, By being careful to make preparation for duties, within ſome little time thou wilt bring the heart to ſuch a frame as it will alwaies be ready for duty without much ado; Indeed at firſt it is ſomewhat hard.

You will ſay, Are we bound to ſpend ſome time every time we go to prayer beforehand, or every time we come to the Word? That ſhould have been one of the Caſes of Conſcience, but I cannot come to Anſwer that, but this we may ſay, Be careful to prepare for duties, you that are yong beginners, or you that have made profeſſion a longer time, but yet have not had the weight of this duty upon your ſpirits; now be careful for a while to prepare for every duty of Gods Worſhip, that God calls you to, and I ſay within a little time thou mayeſt bring thy heart into ſuch a temper as thou maieſt be ready at all times to perform holy duties: becauſe thou ſhal be able to come to that temper and frame that the Apoſtle exhorts to, *Pray continually*, for indeed if it ſhould be with us, we ſhould be alwayes prepared either for Prayer, hearing the Word, or receiving Sacraments. Now becauſe Sacraments are ſo rare, thoſe that have any enlightned conſcience they think they dare not but prepare for Sacraments, but you ſhould be alwaies in a preparation for the receiving of the Sacraments, as the primitive Chriſtians did. And thoſe that have been acquainted with this Point that I am upon, of preparing for duties, they have come to ſuch a frame of ſpirit, as that there is not ſo much time

required

required of them as of others, for they are in a conſtant fitneſs, ſo that there is no inſtant of time in the whol day, but if God calls them to prayer, they could preſently fall down upon their knees and pray ſo as to Sanctify Gods Name in prayer, that were an excellent temper indeed if you could find it ſo, that you walk ſo ſpiritually and holily before God as there could be never a quarter of an houre from morning to night, nor from the beginning of the week to the end, but if you were called to pray, or to receive the Sacrement, you had your heart fitted, that you could come into Gods preſence with a prepared heart, and were able to ſanctify Gods Name in the duty. Acquaint your ſelves with this work of Preparation, and ſo you may have hearts fitted to come into Gods preſence at any time.

SERMON IIII

Leviticus, 10. 3

I will be Sanctified in them that come nigh me.

WEE proceed now to what remains. There are only for the perfecting of this Point two Caſes of Conſcience to be reſolved: And then we are to proceed to other things.

The Firſt is, Whether we ought at all times to ſet apart ſome time for *preparation* to every duty of Gods Worſhip?

Secondly, Suppoſe we do not find our hearts prepared as we do deſire; Whether it were better to leave off the duty than perform it?

For the Firſt of theſe, *Viz.* Whether we are alwaies bound to ſet ſome time apart for preparation to the duty that we are to perform.

The anſwer to that is this; We muſt diſtinguiſh of perſons; There are ſome that are exerciſed in the way of Godlineſs, and do keep their hearts cloſe with God in the waies of holineſs; now for them it may be ſuppoſed that through their exerciſe in the

the waies of Godlineſs, and keeping of their hearts conſtant with God in communion with him, walking with God cloſely, that they are at all times *prepared to every good work*, and fitted to fulfil that command of the Apoſtle, *Pray continually*, that is, in the diſpoſition of their hearts, they are fit to pray at any time, there is no day in the week, nor no hour in the day, but they (if God call them to it) could fal down to ſolemn Prayer. And indeed this is an excellent condition, and good evidence of the hearts walking cloſe with God, that there is no time but they are fit to pray, and fit for any Ordinance, yea, to receive the Sacrament of the Lords Supper. It is poſſible to keep the heart ſo cloſe to God, as to be fit for Prayer, and for the hearing of the Word, and for receiving the Sacrament every day, or any hour in the day; but this needs a very cloſe walking with God and communion with God; and the truth is, this is very rare; moſt men let out their hearts ſo much to other things, as their conſciences cannot but tell them, that if God call them to Prayer at ſuch a time in the day, they are altogether unfit for it: If they were called to receive the Sacrament, their conſciences would accuſe them, and tel them, they are unfit for it: but it is not ſo with thoſe that walk cloſe with God, though they be in the world.

You wil ſay, *If a man have buſineſs in the world, how can this be?*

Yes, Though they have buſineſs in the world, yet they carry the heavenlineſs of their hearts along with them: *Our Converſation is in Heaven* (ſaith the Apoſtle *Phil.* 3.) Now the word that is tranſlated, *Our Converſation*, it is a word that ſignifies, *Our City Converſe*, our trading is in Heaven: when we go to the City, or Exchange, or about any buſineſs, yet our trading is alwaies in Heaven. But now there are other ſorts of people that had need at all times to look to their hearts in way of preparation: As,

Firſt, Thoſe that firſt ſet upon the duties of Religion, yong beginners, that begin at firſt to ſet their faces towards Heaven, to worſhip God, they had need look to their hearts, they ſhould ſpend ſome time in *Preparation* when they come to holy Duties and the truth is, When the conſcience of a man or woman is at firſt enlightned and awakened, they will be very careful in

preparing

preparing to holy duties, the fear of God it is mighty upon their ſpirits at firſt, and it ſhould not be leſs afterward; the conſtancy of Gods fear ſhould bring their hearts to ſuch a holy temper as to make them fit for holy duties alwaies.

Secondly, Thoſe men and women that any time ſhall ſin againſt conſcience, ſhall commit ſuch ſins as ſhall in a kind even lay waſt conſcience, ſhall break their peace between God and their ſouls; they had need ſpend ſome time in preparation for holy duties, they cannot come into the preſence of God to enjoy communion with God, but they had need beforehand be very ſerious in the examination of their hearts, and to endeavor the working of their hearts into mourning for their ſin, and to labor to poſſeſs their ſouls with the preſence of God even before they come. Theſe two ſorts of people ſuch as have not been accquainted with the waies of Godlineſs, or ſuch as have broken their peace with God by ſome evil carriage of theirs towards God in ſome vile way (I ſay) it is required of them to be more ſolemn in the Work of Preparation.

2. But now for the Second Caſe, which indeed is the main; Suppoſe when we come to duties, & begin to examine our hearts, and begin to bethink our ſelves whether we be prepared yea or no to holy duties, and we do not find our hearts prepared according to that that we do deſire, Whether then we may let the duty go for that time, and forbear the performance of it; as ſuppoſe Prayer, or receiving the Sacrament, or coming to the Word or any other holy duty?

And the reaſon of this doubt is, Becauſe when any man or woman is conſciencious, they think with themſelves that they muſt Sanctifie Gods Name in Holy Duties; now if they cannot find their hearts in a fit diſpoſition to ſanctifie the Name of God in holy duties, they are ready to think thus, Were it not better to neglect this duty and lay it aſide for the preſent? Will God accept of a duty when I perform it, and am not fit for it?

Therefore for the Anſwer to this, becauſe it is a temptation that ſometimes carnal hearts have, and they are ready to take this temptation, and willing to neglect the duty upon ſuch a

thoughts as this, that they are not prepared: And the truth is, they are more glad to let the duty fall, than they are sorry for want of the preparation of their hearts for the duty. I beseech you consider of this, whether you have not found it so, that sometimes when you have not been fit to perform a holy duty, there hath not been a more secret willingness of the heart to let the duty go, than a sorrow of the heart because you are not fit for the duty. This is a very evil sign that the heart is very much distempered. Those that are godly indeed when they find not their hearts prepar'd for the duty, it is the trouble of their souls, it is that which goes neer their hearts, when they think with themselves that they are now like to lose a duty of the Worship of God, they are now like to lose their communion with God in a holy duty, they even look upon themselves in an evil case in regard of this; and it makes them watchful for time to come to take heed of those things that have put them in such an unpreparation as they find their hearts to be in at this time: Now if it be so with thee, it is a good sign that thy heart may be upright with God though through infirmity it comes at such a time to be unprepared for the duty.

But yet suppose I find I am not prepared, I am griev'd and troubled at it, (for that must be premised) whether were I better to leave the duty for this time than to fall upon it in such an unpreparation as this is?

Now for the Answer to this Question.

First, That which I would answer to it is this, The omission of a duty, or the laying a duty aside, will never fit the soul for a duty afterwards; it is no way to make thy soul more fit afterwards, because thou hast laid it aside now for the present; do but observe your own hearts that way, and you will find this by experience: Such a time you have been busie in the world, and occasions have hindred you so as your heart is out of temper and frame for a duty, you lay it aside; now are you more fit the next day? If you do neglect duty in the morning upon any business, are you fitter to perform duty at night because of it? you will not find it to be so: The forbearing a duty now, will not make the soul Fitter for a duty afterwards? therefore it is no wisdom to forbear a duty for want of preparation,

ration, becauſe the forbearance will never help to further preparation, but will make the ſoul more unfit for duty. It is an excellent Speech that I read, that *Luther* hath concerning himſelf, *I have learned this by experience, that the oftner I do omit duty, the oftner do I make my ſelf the more unfit for duty, and cauſe I have to abhor my ſelf.* It is not the deferring that makes thee more fit.

2. Therefore conſider that this is but a temptation, and that is the ſecond thing that I would propound to thoſe that ſhall omit a duty becauſe they are not prepared, That this is but a temptation to keep thee from it, to tell thee that thou art not prepared; and if thou ſhalt forbear it becauſe thou art not prepared, in this thing thou doeſt gratifie the Devil, and the Devil hath what he would have, and ſo would be encouraged to tempt thee another time, becauſe he hath now what he would have, in cauſing thee to forbeare the duty; Firſt, he laboreth to unfit thee for it, and then he tempts thee to forbear it becauſe thou art unfit, this is the ſubtilty of the Devil. Fromw hence is it that thou art unfit, but from the temptation of the Devil? And I find *Luther* again, that was a man that had as much converſe with God as any in his daies, and a man that had as much to draw his heart away, as many temptations, and as many buſineſſes as any, for indeed the great cauſe of Chriſt in all the Chriſtian world in a great meaſure under God lay upon his ſhoulders, and yet ſaith he, *If any one think that prayer muſt be deferred till the ſoul be purified from impure cogitations, he doth no other than help the Devil, who is powerful enough*; he thinks to be wiſe in deferring the duty becauſe he is not fit, and he hath many ill thoughts and troubles in his ſpirit, he doth nothing elſe (ſaith *Luther*) but gratify the Devil that is ſtrong enough without this. Oh let us take heed of gratifying the Devil in his temptations, therefore remember it is a temptation for thee to omit a duty meerly becauſe thou art not prepared for the duty.

3. In the Third place, That which I would anſwer to this Queſtion is this, If any one perform a duty of Worſhip in that ſincerity and ſtrength that he is able to do it, though he be not prepared as he ought, yet it is better to do it than to neglect it. It is true, ſome do perform a duty in a meer formal way, and

to satisfie their consciences, or to cloak and cover ther sins and the like; perhaps they may so perform it, as it might be better to be unperformed than to perform it as they do, but if you do endeavor to the uttermost of your strength to do it, though you be not prepared as you do desire, yet it is better to do it than to omit the doing of it, and you will find it so, for one duty doth prepare for another. Though it be not done as I desire it should be done, yet the doing of it as well as I can at this time will help me to do it better at another time, that is certain: as one sin doth prepare the heart for another sin, so one duty prepares the heart for another; as now, suppose a man comits a sin, and he hath a conscience that is enlightened that doth hinder him from committing his sin with that full strength that he would do it; many a man hath a mind to sin, but through the enlightning of his conscience he cannot sin with that delight as he would, because his conscience flies in his face and doth interrupt him, but yet for al this through the strength of his corruption he will break through to that sin; now though at first they cannot commit that sin with that delight and freedom as they do at other times, yet if their corruptions be so strong as to break through the light of their consciences, the next time they come to the committing of that sin they will commit it with more freedom and ease a great deal.

This is evident by experience; there is none of you but if you will observe your hearts you will find this, A temptation comes to a sin, now you cannot do it with so much freedom as you would, but yet you break through it, you will find that the next time you will commit it with more freedom, and so one sin will prepare for another, and it may be you have some trouble of conscience at first, but the next time you will have less trouble, till at length you can commit it freely without any trouble of Conscience at all. As it is in sin, so it is in godliness many times, in some degree; at the first you have a motion to a holy duty, but through the stirrings of your corruptions you are not fit for it, now do you but break through that difficulty, and the next time you will be more fit, and the next time after that you will be more fit, and so still more and more

more fit as it is in ſin, If a man when he hath ſome trouble of conſcience would but liſten to his conſcience and would not commit that ſin, his conſcience would grow ſtronger upon him, and ſtrengthen him againſt that ſin; ſo if any man or woman liſtens to the temptation to defer duty and put it off becauſe they are not prepared, why after that the corruption will grow more ſtrong, therefore ſet upon the duty, and the performance of one duty will prepare for another.

4. In the fourth place, While men and women are ſtrugling with their ſouls and he corruptions of their hearts, and do not fall upon ſeeking God, they by their very ſtrugling to prepare themſelves many times enſnare themſelves; It may be thou haſt thoughts of Atheiſm or other wickedneſs, the very ſtrugling with thoſe thoughts may enſnare thy heart; now the better way were to fal upon prayer, and to cry out to God to help thee againſt them, for while thou art ſtrugling and ſtriving with thoſe thoughts, thou art ſtriving with the corruption of thy heart and with the Devil all alone: but now when thou falleſt to the duty thou calleſt in the help of God and of Jeſus Chriſt, and that is a great deal better, while thou art muſing, plodding, and troubling thy heart that way, I ſay, thou art ſtrugling alone, but now when thou falleſt upon the duty, then thou calleſt in help from God, and ſo thou art more able to the performance of the duty than thou wert before. And therefore it is the beſt way to fall upon a duty though thou canſt not find thy heart prepared as thou doeſt deſire, the very falling upon it will fit thee for it. And thus much for the Anſwer unto thoſe two Cauſes of Conſcience.

Now then we are to proceed further in the opening of the Sanctifying of Gods Name in holy duties. Thus much for the preparation of the heart. But when the heart comes to it, in what manner ſhould the duty be performed, ſo as the Name of God may be ſanctified in the duty? or what is the behavior of the ſoul in the ſanctifying of Gods Name when it is in the very act of the duty?

To that I anſwer, Firſt in general thus, When the ſoul labors to perform duties ſo as God may have ſuch glory from the duty as is fit for a God to have in ſome meaſure, then do I Sanctifie Gods Name.

You

You will say this is a very hard thing to perform a duty so as that we should give God the glory that is fit for a God to have: Certainly this is not done by every manner of performance of a duty of Worship: yet you shall hear this opened to you, and I hope you shall have it made very plain before you.

First therefore I shall shew you, that when we are to perform a duty of Worship, we should set our selves to glorifie God as a God; that is, to do it in that manner that God may have that Glory, that is fit for a God to have. As now in the duty of Praise, *Psal.* 66. 2. *Make his Praise glorious*, that is, do it so as you may lift up His name in it, and that God may be glorious in your praise. And *Rom.* 1. 21. there the Apostle speaking of the Heathens; he doth rebuke them; For what? It was for this, *Because that when they knew God, they glorified him not as God, neither were thankful*: now this is spoken especially of the Worship of God; for he saith afterwards, ver. 23. *That they changed the glory of the incorruptible God, into an image made like to corruptible men &c.* So that it's spoken of the Worship of God; that *they glorified not God as God*. That is then to sanctifie Gods *Name, to glorifie God as God*: and therefore our Savior in *John*, 4. when he spake to the woman of *Samaria*, he tels her *that God is a Spirit, and must be worshipped in spirit & truth* that is, we must labor to suit our worship to what there is in God; that our worship may be proportionable in some measure even to the nature of God himself: And therefore God being a Spirit, His Worship must be a Divine Worship. I have read of some of the Heathens that did worship the Sun for a God, and they would offer to the Sun something sutable; therefore because they did so admire at the swiftness of the motion of the Sun, they would not offer a Snail to the Sun, but a flying Horse, a Horse with wings; now a Horse is one of the swiftest creatures, and the strongest creature to continue in motion for a long time together, and they added wings to the Horse, and they thought that sutable to be a Sacrifice for the Sun. So when we come to Worship God, that is, to Sanctifie His Name, we must behave our selves so as to give him the glory that is fit for a God to have. As now in those three particulars which I opened

opened to you when I shewed you wherin we draw nigh to God: This was one, I told you that when we come to worship God, we come to tender up some present to God, now then we must tender up such a present as is sutable to Gods excellency. If a man should come to a poor man to give a present, if it were not worth twelve pence, yet it may be taken well: but if you were to tender up a present to a Prince, a Monarch, an Emperor, then you must tender a present that is fit for the quality of the person. Therefore in *Malachy*, i. 8. When the Lord rebukes them for the Sacrifices that they were such poor things: Go (saith God) *and tender up this to your Governor*, and see whether he will accept of it or no. So certainly that which may be accepted of by a mean man, would be accounted a scorn if you should tender it up to a Prince, or an Emperor. Now when we come to Worship God, we must consider that we are to tender up our service to God, who is the great King of Kings, and Lord of Lords. But you will say, *Is* it possible for any creature which comes to tender up its worship to God, to tender up that which is fit for a God to have? This may rather be a discouragement unto prayer, or any other duty of worship than an encouragment.

To that I answer thus, Though we be very poor and mean, yet it doth not hinder, but we may tender up that to God which God will acknowledg to be sutable to his infinite excellency: as,

First, If we tender up to God all that we have: Though we be never so poor and mean, yet if God hath the strength of our souls, God accepts it. For we are to know that God doth not stand in need of what we have, or of what we do; but that we might shew our respect to *Him*: Therefore if we give all that we have, God accepts it. As a Child, if it puts forth all its strength that it hath to do a business which the father bids him, whether the business be done or no, the father looks upon it and accepts it as sutable to the childs strength; and it shews the respect that that the child hath to his father. And as it is storied of an Emperor, that when a poor man had nothing to offer him but a little water that he had taken up with his hand, he having nothing else, the Emperor accepts of it. So that's that which God lookes for, that the Creature should lift him above

all

all. If therefore when thou comest to worship God, God hath more in thy heart than ever any creature in the world had, God accepts of that, and that you must look unto: Can you say so, when you go to Worship God? Lord it is true, there is much weakness in my spirit, but thou that knowest all things, knowest, That thou hast more of my heart than ever any creature in the world had. This is suitable to God, God will account this (in the Covenant of Grace) to be a present suitable to himself. As in the Law, when they offered to the building of the Temple, every one could not offer Gold and Silver and precious stones, but some came and offered Badgers-skins, and some Women did spin and offered Goats-hair to the building of the Temple; and so God accepted of that, being the most they could do.

2. In the second place, When we do not only offer unto God the most we can, but when we ad to this the grief of our souls that we can do no more, when the soul shall strive to the uttermost it can, and when it hath done all, saith, *I am an unprofitable servant*, Oh that I could do more! This is suitable to God.

3. Thirdly, The People of God though they be weak, yet the weakest Servant of God is able to offer up to God somewhat that is suitable to the infinite Majesty of God, upon this Third Ground, because there is a kind of impression of Gods infiniteness in those services that a gracious heart doth tender unto God and therefore suitable unto God.

You will say, God is an Infinite Glorious God; Be it so, He is Infinite that's certain, but the duty of Worship that a gracious heart tenders unto God, it hath an impression of Gods infinitness upon it. How is that? If that can be made out, then indeed we may be encouraged to Worship God. Thus, That that a gracious heart tenders up to God hath an impression of His infinitness in this regard, because as God hath no limits of His Being, so a gracious heart when it comes to worship God, will not propound any limits or bounds, but in the desires of it would fain be enlarged infinitely if it could. If it were possible for a creature to be enlarged to God infinitly it would be. Here lies (I conceive) the main difference between the most glorious

Hypocrite

Hypocrite in the world, and one that hath true Grace, yea, that hath but the least degree of grace: The most glorious Hypocrite in the world, who (it may be) for the outward act doth more than one that hath true grace, yet such a one doth limit himself: he doth great things, but he doth it so, as he limits himself, that is, so much as may serve for such and such ends of his, so much as may serve his turn, either to satisfie his Conscience, or to get credit and esteem, to be accounted eminent in such a way, so much he doth do, but his duty is alwaies limited within such bounds; and if he could conceive that he might go to Heaven, and that he might have as much Credit and Honor, and as much peace of Conscience with doing less, he would do less. But now, one that hath grace, though but little, though but the least dram of Grace, he goes further, Indeed saith he, Though through the little grace that I have, I cannot do what another can do; yet this doth so enlarge my heart, that I would have no bounds set in what I do for God, but I would have it enlarged to the uttermost latitude, if it were possible, beyond whatever yet was done for God in the world; and the more I do, the more I do desire to do. That's now a kind of infiniteness that there is in the heart where grace comes: I say, Grace enlarges the heart to a kind of Infiniteness, that the more it doth, the more it would do: there is no Hypocrite but will have his periods, he will rise thus, and thus, and thus high; ordinarily you shall find that if he lives in some company, there he is high; but if he lives in other company, there he is lower: Now there is nothing doth limit a gracious heart, but to all Eternity it would work and work more and more for God: Here now is a Worship that is some way suitable to the infinite Excellency that there is in God: Here's a kind of proportion (as I may so speak) even between the Creature and God himself in this thing, but it is the grace of God in the Creature; here is the Image of God indeed, because grace doth so enlarge the heart even to an infiniteness (as it were) for God. And thus you see in the general what it is to sanctifie Gods Name, to tender up to God that which is some way suitable to the glory of the infinite God.

2. You know there was a Second thing, viz. That then I do

sanctifie Gods Name when I come so to Worship God as my heart works, and follows after God as a God, so as it doth beseem the soul of a Creature to follow the infinite Creator, and to work after the infinite Creator: So *David* in *Psal.* 63. 5. *My soul followeth hard after thee, O God, and* (mark it's a very sweet Scripture) *thy right hand upholdeth me.* Those whose hearts follow hard after the Lord, they have the right hand of God upholding of them: It's a mighty encouragement to put forth the heart to the uttermost, because when thou doest so, the right hand of God upholds thee: so that thy heart must follow after God more than it followed after any creature.

3. When I come to draw nigh to God, I come to present my self for the Communication of the choicest of His Mercies, so then I sanctifie Gods Name when I labor to prepare and open my heart for God as for the choicest Mercies that God hath to bestow upon His Creature. When there is such a temper of heart that my Conscience tels me it is sutable to that that is fit for a Soul to have that expects to receive the choycest Mercies from God; but that we spake to more in the opening of our drawing nigh to God. Now we are to come more particularly to this, To open the *Sanctifying Gods Name.*

First, In what Particulars the behavior of the heart may be discovered to be sutable to God in respect of Gods Greatness and Glory.

Secondly, What the behavior of the heart should be as sutable to the several Attributes of God.

It will cost us some time to open the particular things in the behavior of the heart as in reference to the Greatness and Majesty of God: considered more generally, as in *Psal.* 48. 1. *Great is the Lord, and greatly to be praised.* And so in *Mal.* 1. 14. *Cursed is the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing:* Why? *for I am a great King saith the Lord,* and therefore cursed is he that doth not offer a sacrifice sutable to my greatness. And in 2 *Chron.* 2. 5. we find that *Solomon* when he was preparing for the Temple, he would build a great Temple, *Why?* Because God was a great God that he would build it to: So that the Worship of God must be some great thing, because the Lord is a great God, and it must

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be suitable to his greatness. Now if you ask me in what particulars doth the behavior of the Soul consist that is very suitable to the greatness of God in the general? There are many things in this:

The First is, You must be careful to bring a sanctified heart. You cannot tender up a worship surable to his greatness except you bring a sanctified heart with you, there must be holiness in the heart. Under the Law you know, if any one came to offer a Sacrifice in his Uncleanness, he must be cut off: And so it must be here, we must look to it that we offer not to God in our Uncleanness: *Wash you and make you clean*, in *Isaiah* 1. and then, *Come, let us reason together*. There is no coming to God without washing and making clean; in *Psal.* 93. 5. *Holiness becometh thy House O Lord for ever*: Holiness becometh the presence of God for ever, we must look to get a sanctified heart. Sanctification consists in these two parts; *Mortification*, and *Vivification*: There must be a mortifying of the lusts of the heart: We reade in the Law, that every Sacrifice was to be *salted with salt*; that did signifie the mortification of our hearts when we come to offer up our selves as a Sacrifice to God; the salt did eat out the raw humors, and kept the flesh from putrifying; so doth the grace of God in mortifying our lusts. In *Heb.* 9. 14. you have a notable Scripture for the clensing of our hearts when we come to offer any Service to God, *How much more shall the Blood of Christ who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works to serve the living God?* So that you cannot serve the living God until your Consciences be purged from dead works: And how comes your Consciences to be purged from dead works? *It is through the blood of Christ, who through the eternal Spirit offered himself without spot to God*, he must purge your consciences; So that here's the way of sanctifying Gods Name by applying of Jesus Christ who was offered to God without spot, that our consciences might be purged from dead works, that we might be purged from that Natural filthiness and uncleanness in which we all were; for the whol World doth lie in filth, as a Carrion doth lie in his slime. Now if we would worship God so as to Sanctifie him, we must apply Christ to our Souls, and get our Con-

ſcience purged from dead works, and to have the Spirit of Chriſt in us to quicken up our hearts in the waies of holineſs; to have the Image of Jeſus Chriſt in us, whereby we may be holy according to our proportion even as he himſelf is holy, this is the ſanctifying of the heart; There muſt be an habitual ſanctification, and actual ſanctification of the heart: An Habitual, that is, that the heart muſt be changed through the work of Regeneration; there muſt be a Regeneration in the heart, there muſt be Divine Principles of the Graces of the Spirit of God in the heart.

But you will ſay, May not an unregenerate man Pray?

To that I anſwer;

It is true, it is his duty to pray, *Powr forth thy wrath upon the Heathen, and upon the families that call not upon thy Name*: But it's as true, that they cannot ſanctifie Gods Name in doing of it: But if we would ſanctifie Gods Name in it, there muſt be an Habitual holineſs in the heart, for every thing doth act according to its Principles, in Nature it is ſo; and ſo doth the heart when it comes to worſhip God, it doth act according to the Principles that it hath.

And then there muſt not only be Habitual ſanctification, but Actual ſanctification likewiſe; as in *Exod.* 19. 10. 11. there you ſee what ado there was to fit them for the hearing of the Law becauſe *God was to come among them*: God is to come among us, and we are to come to God when we are to perform holy duties; therefore it is not enough to have Grace, but there muſt be an improving of Grace, there muſt be an acting of Grace, not only when you come to receive the Sacrament, to think that then there muſt be an acting of Grace, but every time you pray and hear, there muſt be an acting of Grace; A purging out of your corruptions and an acting of Grace. So that one cannot ſanctifie Gods Name in holy duties unleſs he come thus far, to be able to ſay, Lord, thou that knoweſt all things, knoweſt, there is nothing that thou doeſt reveal to be contrary to thy Will, but my heart is againſt it, that's the leaſt; thou canſt not have any peace of conſcience in drawing nigh to God, until thou come thus far, to have thy heart to work thus againſt ſin, and

and to be set upon every good that God reveals to be his mind. You know when a man of quality comes to your house what a deal of stir there is, not only in sweeping, but in making all things as clean and tite and shining as possible can be: Thus it should be when thou comest to God.

And the Reason why there must be this sanctifying of the heart is,

First, Because the Lord doth first accept of the Person before he doth accept of the action: Men indeed do accept of the persons of men, because they do good actions; but God accepts of the actions of men because their persons are good. If indeed we see a man do good, then we love him and accept of the person of the man, but God first will accept of the person before the action: As the Lord accepted of *Abel* first, and then he accepted his offering: So you must looke to that, to have your persons first accepted of God before any duty can be accepted: You think though you be wicked and sinful, yet if you amend your life, God will accept of you, you go that way to work; but certinlay that is the wrong way; you must first look after meanes of acceptation of your persons which is through the Righteousnels of Jesus Christ, and through the Sanctification of his Spirit, whereby you come to have his Image, and Life, and so are accepted, and then all that proceeds from you comes to be accepted. There is not any action which comes from you that comes to be accepted to eternal life, until your persons be accepted before God, and therefore there must be a sanctifying of the heart before there can be a sanctifying the Name of God in the duties of his Worship: Therefore when you come to perform any duties of Gods Worship, you should consider this, Is my heart Sanctified? I must Sanctifie Gods Name, and how can I do that, except my heart be sanctified?

Secondly, Our hearts must be sanctified, because the Lord doth look more to the principle from whence a thing comes, than at the thing it self. As indeed were our hearts right as they should, then all the good things that come to us, we would not so much regard what the things are, that we do enjoy from God; as what the principle is from whence they come, that is, Whether what we do enjoy from God is from the love of

God:

God in Jesus Christ or no? Whether it be from the general Bounty and Patience of God, or from the special love of God in Jesus Christ? Our hearts would regard that most if we were spiritual: now then, look as a godly man is not satisfied with enjoying any good thing from God, except he knows it comes from a principle of love to him in Jesus Christ; So God is not pleased with any thing that comes from us, except he knows that it comes from a principle of Love, Grace, and Holiness in our hearts.

Thirdly, According as the heart is, so will the service be; Certainly if the heart be unclean, the duty will be unclean; perhaps the words may be fine and brave, but if there be an unclean heart, the duty will be unclean; As it is with a man that hath the Plague, suppose he makes a brave Oration, yet his breath is infectious; so it is in our services with God: If so be that our hearts within us have the Plague, then certainly the breath that comes from us, all our duties will be unclean, and therefore that is the first thing that we are to look for in the sanctifying Gods Name in holy duties: Look to have thy heart sanctified, and consider from what principle it comes; 'tis for want of this that thousands of our duties are cast aside, and God never doth regard them: But this is the first Particular, there are many more to speak of.

SER.

SERMON. V.

Levit. 10. 3. *I will be Sanctified in them that come nigh me.*

WE proceed. The next thing therefore for the behavior of the soul in the sanctifying Gods Name in Worship, is this:

When we come to Worship God, if we would sanctifie Gods Name, we must have high thoughts of God; we must look upon God as he is upon his Throne, in Majesty, and in Glory; as in *Isa.* 9. 1. 2. you shall find, that the Prophet saw the Lord upon his Throne: It is an excellent thing when all who come to worship God, every time they come to worship Him, have their eyes darted up to heaven, and behold the Lord God sitting in his Glory upon his Throne: So you shall find in *Rev.* 4. the 24. Elders that worshiped God, they saw him upon his Throne in his Glory, and so they worshiped him; they worshiped God to purpose (indeed) when they saw the Lord in that Majesty as he was. We should at all times have high thoughts of God: take heed of having low thoughts and apprehensions of the infinite Majesty of God at any time, but especially when thou art to worship the great God, then look upon the Lord in that infinite distance that there is between him and thy self, yea, that infinite distance that there is between him and all creatures in the world, look upon the Lord as lifted up in Glory, not only above all creatures, but above all excellencies that all Angels and Men, in Heaven and Earth are able to imagine: Look upon the Lord as having all Excellencies in Himself, joyned in one, and that immutably; look upon him as the Fountain of all excellency, good and Glory that all creatures in the world have: and look upon the Lord every time thou comest to worship him, as that God whom Angels do adore, and before whom the Devils are forc'd to tremble; behold him in this his Glory, and this will help thee to sanctifie his Name when thou comest to him.

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The great Reason why people come and worship God in a slight way; it is because that they do not see God in his glory, 'tis a great Mercy for God to give unto us a sight of himself, a sight of his glory here in this world while we are worshiping of him, this would keep out eyes and our thoughts from wandring if we had a sight of the glory of God, and had high thoughts of God. What's the reason why we wander so as we do, but meerly because we see not God? As now, suppose you were in your house, and looking after every feather that were flying up and down, if you should heare that the King were come into the room, or any great Person, it would compose your spirits, because you have high thoughts of such, as of those that are above you: So let us look upon God as in his excellency, and His glory, and have high thoughts of him, and this is that whereby we are to sanctifie Gods Name when we come before Him in holy duties. And that's the second thing. First a sanctified heart; and then high thoughts of God.

3. A third thing is, High-ends, Raised-ends in the worshiping of God: *Prov.* 15. 24. *The way of life is above to the wise*: He is on high in this respect, when he worships God, his heart is lifted up on high; there is a holy raising of the heart which is well pleasing to God: Our hearts should be on high in regard of the high ends that we aim at in holy duties: *Lift up thy prayer* saith *Hezekiah* to the Prophet in another case; so I may say, Lift up thy soul when thou comest to worship God in regard of the high ends that thou aimest at: when we are worshiping God we should have our hearts above all creatures, and above our selves. Let not our hearts then be groveling upon the ground, mingled with base and drossie things, when we come to Worship the Lord: Indeed it is fit that we should have our hearts low (as we shall shew hereafter) in regard of humility, but not low in regard of any baseness of spirit to mix with any base and low ends; Now there are low and base ends in worshiping of God. As,

First; We must take heed we do not subject the Worship of God unto our Lusts, that is a cursed thing, thou art far from sanctifying Gods Name in worshiping of Him that shalt subject His Worship to thy base lusts, this is an abominable, and a cursed

curſed thing indeed; You will ſay, Who doth thus? who is the man, or where is he that will do this? ſubject the Worſhip of God to his baſe luſts! To that I anſwer, Whoſoever doth make uſe of any duty of Worſhip, as Prayer, Hearing the Word, or what ever it be, to cloak any kind of wickedneſs, whoſoever is conſcious to himſelf of any kind of ſecret wickedneſs, and yet ſhall think to cover it by the performance of duties, and ſhall reaſon in this manner, Who will think me to be guilty of ſuch a vile thing, when I pray ſo as I do, and am ſo careful to hear the Word? and I hope I ſhall cover ſome wickedneſs this way. If there be any in this place whoſe conſcience tells them that they ſubject the Worſhip of God to ſuch a baſe end as this is, the Lord rebuke them this day, and ſpeak to their hearts; If I knew any, I would ſet mine eyes upon them and ſay as the Apoſtle to *Simon Magus*, *I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity*; and as he ſaid to him that did ſeek to draw the Deputy from the Faith, O *thou child of the Devil, and full of all ſubtilty*, to damn and undo thy ſelf eternally, that ſeekeſt to cloak any wicked way by any duty of Gods Worſhip; Is it a great evil for a man or woman to make uſe of any of Gods Creatures to be ſerviceable to their luſts, as meat and drink &c.? What a damnable thing is it then to make uſe of any duty of Gods Worſhip, ſometimes extraordinary Worſhip, as Faſting and Prayer, to be a cloak to cover their wickedneſs! Thou art ſo far from ſanctifying Gods Name, that thou polluteſt Gods Name; thou doeſt what in thee lies for to caſt even dirt in the face of God himſelf that doeſt ſo.

The ſecond baſe end, is to ſubject the duties of Gods Worſhip to the praiſe of men, as to perform duties of Gods Worſhip for eſteem of men, and becauſe we ſhall be well thought of; take heed of this you yong ones, and others, you would fain be eſteem'd well of, by thoſe that you live withal; It is a deſirable thing to have a good eſteem from thoſe that are Godly; but take heed that you do not ſubject the duties of Gods Worſhip to this. Indeed it may be an encouragement to you, as *David* ſaith, *Pſal.* 52.9. *This is good before thy Saints*: *David* did encourage himſelf to praiſe God, becauſe it was good before Gods Saints; and I confeſs it may be an encouragement be-

cauſe holy duties are good before Gods Saints: but take heed that this be not thy higheſt end that thou aimeſt at, and that which carries thee on in the work, meerly to get the praiſe of men, and that they ſhall think that thou haſt good gifts and parts, and therefore thou art inlarged in that regard; take heed of that; know, that now thou doeſt not worſhip God, but thou worſhipeſt men, thou doſt make the praiſe of men to be thy God; For whatſoever thou doſt lift up in the higheſt place, that's thy God, whatſoever it be; therefore if thou liftſt up the praiſe of men, and makeſt that thy end, thou makeſt that thy God, and ſo thou art a a worſhiper of men, but not a worſhiper of God.

Thirdly, Take heed of making *Self* thy end; there are ſome that are not ſo baſe and low in their hearts, as to make the praiſe of men their end. But they aim and look at themſelves, that is, they aim at their own peace, and ſatisfying their own conſciences in the performance of duties; now though it's true, when we perform duties of Gods Worſhip, we may expect to receive ſome good to our ſelves, and we may be encouraged to the Duties by the expectation of good to our ſelves; yet we muſt look higher, we muſt look at the honor and praiſe of God, that the Name of the bleſſed God may be honored: Now I am going to Prayer, O that I may pray ſo, as I may lift up Gods Name: I am going to Hear; Oh that I may hear ſo, as God may be honored by my hearing; 'tis this that carries me on to hearing the Word, and makes me riſe readily, and to go forth cheerfully; I hope that God may have ſome honor by my hearing this day, and God knows that this is the thing that I aim at, I do not come for company, nor to be ſeen of men, neither do I come meerly to ſatisfie mine own Conſcience: Others go and hear ſuch Truths of God as do good to their Souls, and if I ſhould neglect them meerly for mine own eaſe, my Conſcience would not let me be quiet; howſoever there are many whoſe Conſciences will be quiet enough, though they loſe an opportunity in the Worſhip of God; but yet there are others whoſe Conſciences cannot do ſo, their Conſciences would tell them when they are lying and turning themſelves upon their bed, How do you know but that God had ſomething to ſpeak to thy heart this

morning

morning, that may never be ſpoken to thy heart at any other time? therefore they cannot be at quiet except they attend upon God in the duties of his Worſhip: But ſtill this is not enough meerly to ſatisfie conſcience; thy main end it muſt be that thou maiſt this day know ſome part of the mind of God, that God may ſpeak to thy heart, that ſo thou maieſt be fitted to Honor the Name of God, that thou mayeſt be enabled to live to his Honor the week following ſo much the better. As in this manner thy thoughts ſhould be, Lord, I find a droſſie, carnal heart, I am buſie in the world in the week time, and I find that my heart is ſullied and defiled with the buſineſs of the world, and entangled, but Lord, thou haſt appointed thy Sabbath, and Word to be a means to ſanctifie my heart, and to cleanſe it; Oh Lord, communicate thy Grace to my ſoul through thy Ordinances upon this Day, that ſo I may be enabled the week following the better to live to thy Honor, Lord, I come into thy preſence to that end, that I might know ſome part of thy Will, and that I might get thy Spirit to be conveyed through this Word of thine into my heart; this ſhould be thy end when ever thou comeſt, and not only *ſelf*. I wil give you two or three Scriptures to ſhew that God regards little any duties where *ſelf* is the higheſt end. The firſt is in *Hoſea*, 7. 14. *They howled upon their beds*, (ſaith the text there) *but they cryed not to me*. The Lord there did acknowledg that they were very much affected in their prayers, but what was it? It was but a howling upon their beds: And how ſo? It was becauſe only they did cry for themſelves, *They have not cried unto me* (ſaith the Lord) *with their heart, when they howled upon their beds*: It was but meerly for Corn, and Wine, and Oyl, but not unto Me; they ami'd at *Themſelves*, and not at *Me*. And in *Amos*, 5. 22. there the Lord profeſſes, that he did *reject the fat of their peace offerings: though ye offer me* (ſaith he) *burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beaſts*. They were careful to offer their fatteſt beaſts in their peace offerings, & will not God regard them? It was in their peace offerings that they offered their fat beaſts, and there they were to eat a great part of it themſelves: Indeed the burnt offering was wholly offered unto God, God had all that; but the

Peace-offerings, thoſe that did offer it, they did eat a great part of it themſelves: now they were very careful in thoſe offerings that they were to partake of themſelves, to offer fat beaſts: you do not ſee that the holy Ghoſt takes any notice of fat beaſts in their burnt offerings. Now the Note from hence is this, That in thoſe things where men are intereſted themſelves, they will be very careful to have the beſt things. But now the Lord rejected the fat beaſts of their Peace-offerings: ſaith God, You were very careful to offer fat beaſts in your Peace-offerings where you may feed your ſelves, but for thoſe offerings wherein I have all, there you are not ſo careful, and therefore I regard them not. The third Scripture is in *Zach.* 7. 7. there they did keep many daies in ſeeking of God, (it is an obſervable Scripture for theſe times) *Speak unto all the People of the Land, and to the Prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh month, even thoſe ſeventy years; Did ye at all faſt unto me? even unto me?* Mark the Phraſe, You faſted in the fifth and ſeventh month, and for ſeventy yeers together, but ſaith the Lord, Did you at all faſt unto me? and then mark how he doubled it, *To me? even unto me?* Noting that when we faſt or pray, or do any thing in the Worſhip of God, we ſhould be ſure to aim at God more than our ſelves, that God may not ſay of us another day, *do you do it to me, even to me?*

You may ask me this Queſtion, How may I know that I am acted by *ſelf ends* in holy Duties? for it is a hard thing for one to know ones own heart, when one is acted by principles of *ſelf*, and when we aim at God in holy Duties. Now for that I will give you theſe Notes, to try whether you be acted from your ſelves or no.

The Firſt is this, If a man loves holy Duties, though he finds no preſent good comes in by them, becauſe they are ſuch things as God requires, and therefore though I get nothing by them, yet this is enough to carry me on, and to carry me on readily, and willingly in the Worſhip of God: thoſe that can delight in Gods Worſhip even at that time, though they find nothing coming in to themſelves: But now when we find not that coming in that we do deſire, we begin to be weary of Worſhip, and ſay, *Why have we faſted, and thou ſeeſt it not?* This

is

is an Argument that thou art acted by *Self* rather than by God.

Secondly, To know whether we be acted by *ſelf-ends*, or rather by *high* ends for God: Thoſe men that can rejoyce in others that are able to honor God in holy duties more than themſelves, they may have a good evidence to their own ſouls, that when they worſhip God, they are acted by higher ends than *Self*, but now, ſuch as are ſtraightned themſelves, and when they ſee other men enlarged in the Worſhip of God, they rather envy them, are griev'd and troubled; know that *Self* is a great ingredient in thoſe duties that thou doeſt perform: if thy heart were raiſed high to God, though thou canſt not thy ſelf be enlarged in holy duties, yet thy ſoul would be glad that any others are, though I have a wretched and vile heart of my own, yet bleſſed be God that there are any others that can worſhip God better than I can.

Thirdly, A man that is acted by *Self* in holy duties, he regards holy duties but little, ſave in time of extremity, in time of fear, or in ſickneſs, or in danger. But now, one that hath *high* ends in holy duties; makes the duties of Gods Worſhip to be the joy of his ſoul in the midſt of his proſperity, and that is an evident ſign that thou art not acted by ſelf ends, but by higher ends, Canſt thou in the midſt of thy abundance ſay, Lord, thou giveſt me all conveniences in this world, and all outward things that I want; but Lord, this is that which is the joy of my ſoul, this is that which makes my life comfortable, even communion with thy ſelf, in the duties of thy worſhip, that I have free acceſs unto the Throne of thy Grace to worſhip Thee the Lord, and there meet with thee when I am in the performance of holy duties; O Lord, thou that knoweſt all things, knoweſt, that this is the thing that makes my life comfortable; It is not that I have a Table furniſhed with variety of diſhes, and that I can have liberty of time to go into company, and ſpend according as I Pleaſe; but Lord, thoſe incomes of thy Spirit that I do find in the duties of thy Worſhip, thoſe are the things that makes my life bleſſed (indeed) unto me? Such a man is able thus to appeal to God, ſurely when he worſhips God, he is acted by high ends, and not by ſelf-ends; And that's the Third thing that

that is necessary for sanctifying Gods Name in holy Duties, thou must have a sanctified heart, high thoughts of God, and high ends.

In the fourth place, There must be much reverence, and much fear when thou comest into the presence of God to worship him: thou doest not glorifie God as God, except thou doest come into his presence with much fear and reverence of his great Name: Fear in worshiping of God it is so necessary, that many times in Scripture we find that the very Worship of God is called, *The fear of God*, they are put both for one; I might give you divers Scriptures for it: and hence it was that the Name of God was called the *fear of* Isaac, *Jacob* did swear by the *fear of his father* Isaac; because *Isaac* being a great Worshiper of God, kept his constant times to worship God, and worshiped him in such a constant way, as (except *David* and *Daniel*) we do not find mention of the constancy of any, in the worshiping of God as we do of *Isaac's*; for it is said, that he walked but into the fields in the evening as he was wont to do, to Meditate, and to Pray; and therefore God is called, *The fear of* Isaac. In *Psal.* 89.7. is a notable Scripture for this drawing nigh to God with fear: *God is greatly to be feared in the Assembly of the Saints, and to be had in reverance of all them that are about him*: God is to be had in reverence of all them that are about him, but in the Assembly of the Saints he is *greatly to be feared*, he is *daunting terrible* (so the words are) in the Assembly of the Saints. When thou comest nigh to God, thou hadst need have thy heart possest with much fear. So in *Psal.* 2. 11. the Kings and Princes of the earth are called upon *to serve the Lord with fear*: Let them be never so great, yet when they come into Gods presence, they must serve him with fear: And so in *Psal.* 5.7. *In thy fear will I worship toward thy holy Tempele.* Now this fear of God, it must not be a servile fear, but a filial and reverential fear; For my brethren, there may be a great deal of slavish fear, where God is not honored; there may be fear from some terrible apprehensions of God, which yet is not owned by God to be this grace of fear: I'le give you two notable Scriptures for that, in *Deut.* 5. 23. 24. compared with the 29. *It came to pass* (saith the text vers. 23.) *when ye heard the voyce out of the middest of the darkness*

for

for the mountain did burn with fire, that ye came neer unto me, even al the heads of your Tribes, and your Elders, And ye ſaid, Behold the Lord our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day, that God doth talk with man, and he liveth; now therefore why ſhould we die? for this great fire will conſume us: If we hear the voice of the Lord our God any more, then we ſhal die. See with what a terror they were ſtruck at the apprehenſion of Gods appearance; you would think ſurely theſe men did fear God much, but mark in verſ. 29. *O that there were ſuch a heart in them that they would fear me.* Why did they not fear the Lord? were they not ſtruck with ſuch fear that they thought they ſhould dy? they ſaw this preſence ſo terrible, that they were afraid they ſhould dy, & yet *O that there were ſuch a heart in them that they would fear me*: So that it appeats by this, that one may be ſtruck with much terror in the apprehenſion of Gods preſence, & yet have no true fear of the name of God: So ſome of you it may be in time of thunder or danger, are filled with terror; but yet may it not be ſaid preſently after, *O that there were the fear of God in the heart of this man or woman, this youth or maid!* they are terrified ſomtimes, but yet there is not a filial and reverential fear of God in them. And I find in 1 *King.* 19. (where you have the ſtory of Gods appearing in that moſt terrible manner unto the Prophet *Elijah* by Fire, by Thunder, and in a mighty Wind) the Prophet was not ſo ſtruck with fear of Gods preſence when he did appear in the mighty wind, or earthquake, or fire, as when God did appear in the *ſmal ſtil voice*, therefore in verſ. 13. it is ſaid, *And it was ſo when* Elijah *heard it*: that is, the ſoft voyce, (after the fire and earthquake, & the mighty wind) *that he wrapped his face in his mantle & went out & ſtood in the entering in the Cave, and behold there came a voice unto him, & ſaid, what doeſt thou here* Elijah? Then his heart was more ſtruck with fear where was moſt of Gods preſence (though it was in a ſoft voice) than when the fire and earthquake did appear: It is a good ſign of a gracious fear, when the ſoul can be ſtruck with more fear from the Word, and from the ſight of God in enjoying of communion with him in his Worſhip, than when God appears in the moſt terrible way of his works; or when there is terror in a mans conſci-

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ence through fear of Hell, when God appears as though he would send him down presently to Hell, though God expects to be feared then, but when the soul in enjoying communion with God in holy duties, and the more communion he hath with God, the more is he struck with reverence and the fear of God, this is a sign of sanctifying fear; and then, Doth the heart sanctifie the Name of God indeed when it is so possessed with fear in the duties of Worship? Now this fear of God should be indeed in the soul, and expressed outwardly when you are in the Assembly, by such reverent carriage in prayer, as if a Heathen should come in he may see Gods Name sanctified, and may say, How great is this God that this People do Worship! And in your Families, a reverent carriage, not lying all along in Prayer upon your elbows sleeping, but carrying your selves so, that if a Heathen should come into your families, they may say, O how great is this God that this people do Worship! And likewise this fear it must be an abiding fear, not only at that instant when you are worshiping of God, or speaking of any of Gods Titles and Names, but a fear that must abide upon your hearts after duty is over; that is, after you are come out from your Closets one may perceive the fear of God upon you, and so walking all the day long in the fear of God, as it becomes those that have been solemnly setting themselves to worship Him: Now this fear and reverence is contrary to the slightness, vanity, the boldness and presumptuousness that there is in the hearts of men and Women when they are Worshiping of God.

Fiftly, The duties of Gods Worship must be full of strength, for they are not futable to God else, because God is a God infinite in power and glory himself, therefore God cannot endure vain worshiping. In *Isa.* 1. 13. *I hate vain oblations*: Vanity of spirit in worshiping of God is very hateful to God, it doth defile the Name of God, God is dishonored by the vanity of mens spirits. Now this strength is Three fold:

First, The strength of Intention.

Secondly, The strength of Affection.

Thirdly, The strength of all the Faculties of the soul, and the strength of body too, as much as we are able should be put forth in the worshiping of God.

First,

1. First the strength of Intention. We must intend our work as if it were for our lives: If ever we were seriously Intentive or Attentive about any thing, it must be when we are worshiping of the Name of God. When you are coming to Pray, be intent about it. You shall see some when they are going in the street, when they have much intention about their business, their freinds meet them, and they never mind them; one may perceive as they are going, That they are mightily intent about their business. My Bretheren, look upon every duty of Worship as a great thing which you must be intent in your thoughts about, and not give way to the wandring of your thoughts. I have read of one Martyr, that when he was to die, and the fire a kindling, saith an Officer, What! Will you not speak when you see the Fire kindling? Saith he, I am speaking to God: that is, he was praying, and he minded not at all what they were doing. Oh what little things do take our thoughts away from holy duties! When every toy, every feather, every light matter calls them off. Is this to Sanctifie Gods Name? Would not we account it a dishonorable thing, If we were talking to one about serious business, and when we are talking, every one that comes by, he should be looking after them, and turning aside to talk with them? If a Superior be talking with you, he doth expect that you should mind what he saith. But when God is speaking to you, and you are speaking to God, every vain thought that comes by, you are turning aside too: as if it were a greater thing to talk to vain thoughts and temptations, than to the great and glorious God. Therefore now that is the very time that the Devil chuses for to bring temptations when we are in holy duties, for the Devil knows then he doth two works at once: he doth disturb us in our duties, and call off our hearts to that that is wicked, and doth agravate our sin exceedingly. It may be thou wilt not dare to commit that sin that the temptation doth turne thy thoughts upon, yea but the Divil hath spoiled the duty by it. The Lord doth expect that there should be strength of Intention when thou art upon the dugy; and there is no time to parlie with temptations now, whatever thoughts come in. The truth is, though they be good thoughts that should come into thy mind, and that time that thou art

Praying, yet if they be not pertinent to the duty thou must cast them away as the temptation of the Devil.

You will say, Can any thing that is good come from the Devil? Certainly that which is materialy good, and coming unseasonably, may be from the Devil; the Devil may take advantage by what is in it self materially good, and bring in that in an unseasonable time, and so he may turn it to evil: As now, when thou art hearing the Word, it may be the Devil thinks he cannot prevail to cause thee to have thy heart running about uncleanness; yea, but (saith the Devil) If I can inject good thoughts, I will put into their minds some place of Scripture that is no way pertinent to this, only to divert them: The Devil gets much by this; therefore look to it, and know that God expects the strength of thy spirit in duty; that is, Strong intention; thou art worshiping of God, and therefore thou hadst need be intent about what thou art doing: Indeed sometimes before you are aware, evil thoughts will come into your minds, As when a man is keeping of a doore, and there is a crowd of people without that would come in, perhaps the man doth open the door for some Gentleman that he heares is at the door, but when he opens it for one that is to come in, fourty others will croud in: And so it is many times with the soul, that when it opens the door for some good thought, a great many evil thoughts will crowd in: Those people might come in if they would stay their time, but they should not now come in. So, about worldly business, that are not in themselves unlawful, if they will stay the time they may come in; but they must be barr'd out now at this time. There is required strength of Intention.

2. Secondly, *Strength of Affection is required also*: That is, The Affections must work mightily after God, striving with God in Prayer: If ever thou hadst a heart inflam'd in any thing, it should be when thou art praying, or attending upon the Word; as the Heathens that worshiped the Sun, sometimes I have told you that they would not have a Snail, but a flying Horse, they would offer that that was swift: so when we come to the living God, we must have living Affections, our Affections boyling; and that will be the way to cure vain thoughts; as the Flies will

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not come to the Honey if it be boyling hot, but when it is cold: So if the heart be boyling hot, and the affections a working, it will keep out vain thoughts and temptations: *It* is a sign of the breath of life when it is warm, but artificial breath you know it is cold; as now, the breath that comes out of the body that is warm, but the breath that comes out of a pair of bellows that is cold; So the breath of many people in Prayer, it is discovered to be but artificial breath, because it is so cold, but if there were spiritual life, then it would be warm. There must be strength of affection.

3. Thirdly, *There must be likewise the strength of all the Faculties*: We should stir up whatever we are, or have, or can do to work in Prayer, then the bent of Mind, and Conscience, and Will, and Affection; yea, and the body should be put to it also, and those that worship God to purpose, they spend their bodies in nothing so much as in the Worshiping of God. It will be a sad thing another day when this shall be charged upon many, Thou hast spent the strength of thy body upon lusts, but when didst thou spend any strength of the body about any holy duty? What a riddle is this to most people, to tell them of spending the strength of their bodies in Prayer, or hearing of the Word, or Sanctifying a Sabbath; they think the Sabbath is a time of rest, I confess it is a time of rest from outward labor, but it is a time of spending strength in a Spiritual way; and those that shal worship God aright on the Sabbath, will find it a spending of a great deal of strength, and blessed is that strength that is spent in the Worship of God, rather than in the wales of sin, as most spend their strength: If God gives thee a heart to spend thy strength in His Worship, thou maiest think thus, Lord, thou mightest have left me to have spent my strength in sin, how much better is it spent in the Worshiping of thy name. There is one notable Scripture in *Jer.* 8. 2. that shews how much strength the Idolaters put forth in the worshiping of their Idol, they would not do it in a slight & vain way, but their hearts were much in that false-worship, saith the text, *And they shall spread them before the Sun and the Moon, and all the host of Heaven,* (mark now) *whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought*

and whom they have worshiped: Al these are put together in reference to their Idols; Oh that it could be said so of us in reference to God, when we come to worship him, whom we have loved, and whom we have served, and after whom we have walked, and whom we heve sought, and whom we have worshiped; there is all these several expressions to shew the strength of their spirits in following after their Idols: And that is the Fist thing in our Sanctifying Gods Name.

6. The Sixth is, If thou wilt Sanctifie Gods Name in Worship, there must be an humble frame of spirit, worship him with much humility of soul: *Abraham* did fal upon the ground before the Lord, and *dust and ashes* (saith he) *hath begun to speak unto thee*: yea we read of Jesus Christ groveling upon the earth and the Angels they cover their faces in the presence of God; and so should we be humble when we come before the Lord: there is nothing more abases the soul of man, than the sight of God; and the great reason of the pride of all mens hearts, is because they never knew God: If thou dideſt but see God, thy heart must needs be abased; And when doth the soul see God if not when it comes to worship him? In *Job*, 42, *I have heard of thee by the hearing of the ear, but now my eye seeth thee, wherfore I abhor my self, and repent in dust and ashes*. Now this humility must be in this sense of our own meaness and baseness. *Psal.* 34. 6. *This poor man cryed to God*: They are poor souls that come into Gods presence that sanctifie Gods Name most; even those souls that do apprehend, and are sensible of their own baseness, and meanness before God. This poor man cried to God we use to say give that poor man somewhat. It doth affect the heart of God when he sees much poverty of spirit: when we come before Him, we must be sensible of our infinite dependance upon God. Come as the woman of Canaan, O Lord, *even dogs do receive crums*, and though I be a dog, yet let me receive crums; here is humility of spirit. Now humility of Spirit appears in these things.

1. First, admiring Gods goodness that we do live at this time, and that we have liberty to come before him; we might have been past praying and worshiping of God: think thus, What a mercy is it that we are not banished out of Gods presence, that the

the Lord hath not ſpurn'd us out of his ſight as filth, and caſt us out as an everlaſting abhorring, while others have been praying we might have been yelling under the wrath of the eternal God: Come with this apprehenſion of thy ſelf, and adore Gods goodneſs, that thou art alive to pray, and alive to hear Gods Word. And that it is not only a Duty, but a rich priviledg and mercy that God will admit of thee to come into His preſence. Again, it is the goodneſs of God, that He will vouchſafe to look upon the things that are done in Heaven, then if the Lord doth humble Himſelf to behold the things that are done in Heaven, Then how doth the Lord humble Himſelf to behold me a poor vile Captive as I am in my flef; and yet that God ſhould not only behold me before Him, but invite me to come into His preſence; VVhat mercy and goodneſs is this!

2. Our hearts muſt be taken off from the thoughts and apprehenſions of all excellencies in our ſelves; we muſt not come in the pride of our hearts, becauſe we have abilities more than others, what do all thy parts commend thee to God? thou haſt ability in expreſſing of thy ſelf in Prayer: why, do thy parts commend thee to God? VVhatever is naturall in any of our duties is nothing to God, only that which is from his own Spirit, and therefore thou ſhouldeſt come in thine own thoughts as vile as if thou hadſt no parts and abilities at all. Lay aſide all ſuch apprehenſions of thy ſelf, for the truth is, ſome poor broken hearted ſinner that can but ſigh out a few groans to God, and is not able to ſeak two or three ſentences together in a right language, but only beath out his Soul to God, may be a thouſand thouſand times more acceptable to God than thou that art able to to make great Orations when thou comeſt before Him.

3. Thou muſt come without any righteouſneſs of thy own, thou muſt never come to Gods preſence but as a poor worm; and if there be any difference that is made between thee and others in outward reſpects, it is nothing to thee: when thou art in the preſence of God, thou art as a baſe vile worm, though thou beeſt a Prince, or Emperor.

4. Thy heart muſt be taken off from what thou doeſt: If

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thou hast any abilities of Grace yet thy heart must be taken off there, there may be pride not only from ones parts, but it may be God hath given me enlargements in Prayer, the Devil will come in and seek to puff up thy heart even because of this. But thy heart must be taken off there, and thou must deny thy self in all, when thou hast done the best service of all, yet thou must conclude, *thou art an unprofitable servant*; when thou hast prayed the best, yet rise with shame, and take heed of having thy heart puft up even through the assistance of the graces of the Spirit of God in holy duties.

5. Lastly, Thou must come with a humble resignation of thy self to God, to be content to wait upon God as long as he pleases, to wait upon God in regard of the time, and of the measure, and of the manner of the Communication of himself, in regard of the means by which he will please to communicate himself, wait upon him; Let me have mercy though at the last hour. This now is an humble heart in Prayer; and when we come with such a poverty of spirit as this is, we may expect that the Lord will accept of us, Give this poor man somwhat, will God say: *This poor man cryed, and the Lord heard him.*

In the Seventh place, We must bring that which is Gods own in sanctifying Gods Name. I spake to this before in the Point of preparation, *Viz*,. That in Gods Worship we must give him his own. I will only mention it here in the sanctifying of Gods Name in two regards.

1. First, To give God His own for the matter of it.

2. Secondly, To give God His own, that is, what comes from the work of His own Spirit, or else we do not Sanctifie Gods Name. I will give you one Text further about the matter of it, in *Exod.* 39. if you read the Chapter, you shall find that there is ten times said, that *they did as God had comanded* Moses: And then in the close of the Chapter, when they had done as God had commanded in His VVorship; the text saith, *Moses blessed them.* That people is a blessed people that do observe the VVorship of God as God hath commanded them. But the main thing is, all that we do it must be acted by the Spirit of God; it

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is not enough to have true ſilver and gold, but it muſt have the right ſtamp, or elſe it cannot go for current coyn. And ſo it is not enough that the things that we offer to God in his VVorſhip be Gods own, but what we have warrant for out of Gods word, but it muſt have the ſtamp of the Spirit of God. In the VVorſhip of God there be two Queſtions that He wil ask, Firſt, *Who required this at your hands?* But then if you can anſwer thus, Thou O Lord didſt require it: It is well: But then God hath a-another Queſtion, *Whoſe Image and Superſcription is this?* If thou canſt not give an Anſwer to that, it will be rejected too: Thou muſt be acted by divine Principles, in all that thou doeſt; there muſt be the ſtamp of the Spirit upon that which is tendred to God, elſe it is nothing. To open this Point fully wil ask ſome time.

Firſt, Therefore I will ſhew you how we may know when our Duties are acted by our naturall parts rather than by the Spirit of God.

Secondly, How we may know whether our Duties be acted by natural Conſcience rather than by the Spirit of God.

1. Firſt, If thou art acted by naturall parts, they will not change thy heart: Men that do perform Duties by the ſtrength of naturall parts, they may be as large as others, and ſpeak to the edification of others, but thoſe duties do never change their heart; now if thou beeſt acted by the Spirit of God, thou wilt be changed into the very Image of his Spirit.

2. Secondly, If men are acted by Naturall parts, they will not carry them through difficulties and diſcouragements; but now the Spirit of God if thou haſt acted by him, though thou doeſt meet with never ſuch difficulties and diſcouragements, thou wilt be carried through them all.

3. Thou maieſt know it by this, wherein thou doſt account the excellency of a Duty to conſiſt, either in thy ſelf or others; Thou performeſt a Duty, now (it may be) thy parts do act very lively, and to thy credit, and yet thy Conſcience tells thee that thy heart was ſtraightened: Now canſt thou riſe up with joy becauſe thou haſt thy ends? At another time (perhaps) thy heart is more troubled, and broken: But thou doeſt not expreſs thy ſelf ſo much, then thou art diſcouraged. And when thou

thou seest another perform a Duty, if thou seest but any failing in their expressions, thou pitchest upon that, and lookest upon it as a poor thing; thou art not able to see any excellency in holy Duties, except there be an excellency of naturall parts; but those that have the Spirit of God, they can find the Spirit of God acting in others, though they have not such naturall parts.

4. Those that are acted by their naturall parts, in secret they are less enlarged, than they are before others a great deal. Their parts act much before others, But what is there between God and their own Souls?

5. They that be so acted will not be very constant, you shall have yong ones, that begin to look towards Religion, their parts are a little fresh, and they are mightily enlarged in holy Duties, and the thing is good for them to make use of their parts; but how ordinary is it, that after a few years they are deader and duller than they were before, and have less mind to the Duties of Gods Worship than they had formerly? Were this the Spirit of God, you would find as much savour and relish in them afterwards, as there was at that time.

Secondly, For naturall Consciences, which sometimes puts men upon acting of Duties, and (indeed) is better than meerly natural parts.

1. If it be only natural Conscience, it puts upon Duties, but gives no strength to do them: But when the Spirit of God puts thee upon a Duty, it gives thee some strength to perform it, some strength whereby thou getteſt some Communion with God.

2. If it be naturall Conscience, it puts upon the Duty, but makes not the heart glad of the Duty, and to love the Duty: but if it be the Spirit of God, it makes thee to delight in it, and to love it.

3. If it be naturall Conscience, thou doest not by that encrease thy Communion with God, thou doest thy Duties as in a round; but now when the Spirit of God puts thee upon holy Duties, it is not a task done, but thou findest more and more encrease in Communion with God; thy heart more raised to God, and more closing with the Lord, and so still more and

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more in the course of thy life: I had a little converse with God at first when God began to acquaint my Soul with His Waies, but through His mercy now I find more communion with Him; and so thou canst bless thy self in God, in that converse that thou hast in communion with Him, thou wouldest not lose that Communion thou hast with God in holy duties, for all the world; others have their Companions, that they have their Communion withal, (much good may do them) but the Lord hath shewen me another manner of communion which my soul can have with himself, in which it hath sweet satisfaction. And thus you have had Seven Particulars for the Sanctifying of the Name of God in Holy Duties.

SERMON VI.

Preached at *Stepney* December, 21. 1645.

Levit. 10. 3. *I will be Sanctified in them that come nigh me.*

4. AGain, As Natural Conscienc doth give no strength to do the Duty, so it makes not the Duty to be strong to the soul; that is thus, Ther's no strength got by the Duty; they are not by one duty prepared for another, *But the way of the Lord is strength to the upright*, that is, when a gracious heart is in the way of Gods Worship, it finds the very Duty of the Worship of God to be strength to it and so it fits it for another duty.

5. Further, A Naturall Conscience limits its self, and is bounded; that is, so much as will serve the turn for its own peace and quiet, so much it will do, and no more: But when one is acted by the Spirit of God, one is enlarged without any limits at all, not bounded to ones own peace, for the more peace a gracious heart hath in duty, the more it is enlarged in duty: Now a Natural Conscience, that puts to duty, and will act you when you want peace, when you are in trouble and fear, but when you are not in trouble and fear, then it puts not on the heart to performance of duty; but the Spirit of God puts

on the Soul to Duty, when there is most peace and comfort.

6. A little will serve the turne to satisfie natural conscience, so be it they perform the duty, it is enough; but one that is acted by the Spirit of God in duty, must meet with much of God or else he is not satisfied, he goes mourning in the day time if he hath not met with much of God in the morning in the performance of duty, Thus you see there is much difference between the actings of Natural parts and conscience in duty, and the acting of the Spirit of God.

There be only Two things more for the *Sanctifying of Gods Name in Duty*, and then we are to come to shew how we should sanctifie Gods Name in Duty in reference to the several Attributes of God. But First for those Two Heads. Further.

7. The Seventh thing is this, When you come to perform holy duties, if you would sanctifie Gods Name, you must consecrate your selves to God, there must be a resignation of Soul and Body, Estate, Liberty, Name, and all you are, have, or can do unto God: This is to sanctifie Gods Name, the consecration of your selves unto God: And the professing of this is the performance of duty, when you are to pray, were a very good thing actually to profess your selves to be Gods, to profess that you do give up all that you are, have, or can do, to God: Lord, I am thy servant, take all Faculties of Soul, and Members of Body improve all, lay out all to thine own praise to the uttermost, to bring glory to thy great Name. If every time you came to God in Prayer you did this, this were to sanctifie your selves to God (I spake before of a sanctified heart, but now this is in a profession of your selves unto God) do it secretly at least in your own thoughts; if you do not every time express it in words, yet in your own thoughts do it; devote your selves to God every day. Of admirable use it would be, if every day when men and women worship God, either in their closets or families, they did professedly devote and consecrate themselves to God; and so likewise, every time they come to hear the the Word or to receive Sacraments, God would account his Name to be sanctified in such a work as this is.

8. Lastly,

8. Laſtly, That that muſt make all up, and without which all the other is nothing; it is, That you muſt tender up al your worſhip in the Name of Jeſus Chriſt; let a man or woman worſhip God never ſo well, yet when they have done all if they do not tender it up in the Name of Jeſus Chriſt, God will not account his Name to be ſanctified; thou muſt by Faith look upon Jeſus Chriſt as the glorious Mediator that is come into the world, by whom thou haſt acceſs unto the Father: And act thy Faith upon Chriſt, and give up thy Duties into his hand, as the hand of a Mediator to be tender'd up to the Father by him; though thou haſt labored what thou canſt to perform Duty as well as thou art able, yet thou muſt not think to tender it up by thine own hand unto God; but thou muſt tender it up to the Father by the hand of Jeſus Chriſt the Mediator, and ſo thou ſhalt ſanctifie the Name of God in holy Duties. We reade in *Levit.* 16. 13. that when *Aaron* was to tender up the Incenſe, he was to *put the Incenſe on the fire before the Lord, that the cloud of the Incenſe may cover the Mercy-ſeat that is upon the Teſtimony, that he die not.* Mark, it is as much as his life is worth, wether he doth it, or doth it not. Now Incenſe it is in the New Teſtament called *Prayer*, and ſo in the Old Teſtament too, it was a kind of emblem of Prayer; The offering up of our Prapers, is the offering up of Incenſe to God; and the Mercy-ſeat, it was a Type of Jeſus Chriſt. Now the Incenſe ſhould cover the Mercy-ſeat; ſo our Prayers muſt go up to Jeſus Chriſt, muſt be upon him, and ſo muſt be accepted by the Father. And as we reade in *Judg.* 13. 20. when *Monah* offered a Sacrifice, the text ſaith, that *the Angle of the Lord aſcended in the flame*: This Angle of God here was Jeſus Chriſt, as we might eaſily from this Scripture make it out, and he aſcends up in the flame from the Alter. Now though we do not offer ſuch kind of Sacrifices with Fire and Incenſe as they did in the time of the Law, yet when we are offering up of our Incenſe; there muſt be a flame of Fervency and Zeal: But that is not enough, together with the flame of the Altar, and the Angel of God, *Jeſus Chriſt*, the great Angel of the new Covenant, (for *Angel* ſignifies nothing but *Meſſenger*) the great Meſſenger that is come into the world, about that great Errend of his, To *Reconcile the World to Himſelf*; He muſt

aſcend up in the flame, and ſo God will account his Name to be ſanctified, the Name of God is not ſanctified but through Jeſus Chriſt: The acting of our Faith upon Chriſt as Mediator is a ſpeciall ingredient to the Sanctifying of Gods Name in a holy Duties; as you know the Scripture ſaith, That the Altar doth Sanctifie the Gift offered upon the Altar. Jeſus Chriſt is the Altar upon whom all our Spirituall Sacrifices are to be offered, and this Altar doth Sanctifie the Gift that is offered upon it, let never ſo great a Gift be offered upon any other Altar, it was not accounted holy, nor accepted: So let men by their natural ſtrength or power that they have, offer up the moſt Glorious and ſpecious eſt Service to God, it is not accepted except it be offered up upon the Altar Jeſus Chriſt: We have an Altar now, not the Communion Table, but Jeſus Chriſt himſelf is our Altar, upon whom we are to offer all our Sacrifices, and this Altar muſt ſanctifie the Gift; we can never have our Gift ſanctified no, nor Gods Name ſanctified in his Gift, except it be offered upon this Altar, and our Faith acted upon Jeſus Chriſt. People little think of this, but of other things, *viz.* That when we worſhip God we ſhould worſhip him with Fear, and Reverence, and with humility, and with ſtrength of Intention; ſuch kind of things every one that hath any inlightening of Conſcience will think of it ſome time or other; but people do leaſt think of this, which is the greateſt ingredient of all in the Sanctifying of Gods Name in holy Duties, that is, To come and tender up all to the Father, in the Name of Jeſus Chriſt: How many men and women that have been Profeſſors of Religion twenty or thirty years, and yet not acquainted with this great Myſtery of Godlineſs, To tender up all to God in the Name of his Son. This is that that upon divers occaſions I have ſpoken unto, and am willing upon every occaſion as I meet with it to ſpeak of, becauſe it is a principal part of the great Myſtery of the Goſpel, without which, all our Duties are rejected of God, and caſt away. Now then, put all theſe Nine things together, and ſee by them what we ought to do that we might ſanctifie the Name of God in holy Duties.

But there is ſomething further to be ſpoken that may help you to ſanctifie Gods Name in holy Duties, and that is, Several workings

workings of heart, ſutable to the ſeverall Attributes of God, for that is to ſanctifie Gods Name, to have the Duty to be ſuch as is ſome way ſutable to ſuch a God as we are now worſhipping. Now then let us conſider what the Scripture ſaith of God, and then let us ſee what ſutable diſpoſitions we ſhould have in us unto thoſe things that the Scripture ſaith of God:

1. Firſt, You know the Scripture ſaith, that *God is a Spirit*, in *Joh.* 4. 24. Then preſently Chriſt ſaith, *That he that worſhips him, muſt worſhip him in Spirit*; that is, there muſt be a ſutableneſs in our worſhip to what God is: Is God a Spirit? then all that worſhip him, muſt worſhip him in Spirit and Truth; that is thus, When I am to go to worſhip God, I muſt conſider of him, as he is an infinite and glorious Spirit; well then, ſutely bodily worſhip is not ſufficient for me: Though I do kneel down in Prayer, or do come and preſent my body to hear the Word, or my body to receive the Sacrament, this is not to worſhip God as a Spirit: If indeed that our God were as the Heathens, that were corporeal, then it were another matter, then bodily worſhip would ſerve the turn: But God being a Spirit, he muſt have Spiritual Worſhip, therefore *my Soul, and all that is within me, magnifie his Name*: ſaith *David*, my *Soul* magnifie his Name, not my lips only, but my Soul: The Apoſtle in 1 *Tim.* 4. 8. ſaith, that *bodily excerciſe profits little*; it is no great matter for the body, God looks but very little at bodily excerciſe; but it is godlineſs that is profitable, it is the work of the Spirit; when we come to pray, we muſt pray in the Spirit; that is, we muſt pray with our Souls, we muſt powr forth our Souls before God; & when we come to hear, our hearts muſt not go after our Covetouſneſs, we muſt ſet our hearts to what we hear, we muſt hear with our hearts as well as with our ears, our ſouls muſt be at work in hearing of the word; when you hear, it is not enough for you to come and ſit in a Pew, and have the ſound of a mans voyce in your ears, but your Souls muſt be at work: And ſo when you come to receive the Sacrament, your Souls muſt feed upon Jeſus Chriſt: Bodily-worſhip without Soul-worſhip is nothing, but Soul-worſhip may be accepted without Bodily-worſhip; therefore it is the Soul that God doth principally look

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at in holy duties: If you be not able to worſhip God in your bodies, you may worſhip him in your ſouls, and God regads that bodily exerciſe in holy duties is little worth, ſomewhat it may be worth, I confeſs ſometime bodily exerciſe may further the ſoul, as a reverend carriage of body, the and the like, but it is nothing in compariſon, the great work is the work of the ſoul, for God is a Spirit, and muſt be worſhiped in Spirit. And God is ſaid to be a Spirit, not only in that he is not of ſo thick a Capital ſubſtance, but it notes the ſimplicity of God, he is without any compoſition, whatſoever is in God, is God Himſelf He is abſolutely One, there are not divers things in God; now then thoſe that come to worſhip Him, muſt worſhip Him in Spirit and in Truth; that is, there muſt not be a heart and a heart, there muſt not be a compounded heart, but you muſt bring ſimple hearts before God, without any compoſition of droſs in your ſelves, and of any kind of falſneſs, but in the ſimplicity of your hearts you muſt come to worſhip God, and thus you ſhal worſhip him with ſuch worſhip as is ſome way ſutable to him as he is a ſpirit.

2. Further conſider, God as he is an eternal God, what ſutable diſpoſition doth this require of me when I am to look upon God as an eternal Being? it requires this only, That therefore thy heart muſt be taken off from all temporal good things, and ſet upon that eternal good, thou mayeſt indeed deſire theſe outward good things but in order to thy eternal good.

Then further, Thou art worſhiping an eternal God: hence then, whatſoever ſin thou doeſt confeſs, although committed 20. or 40. yeers ago, thou muſt look upon it as if it were now preſently committed, and be humbled as much before the Lord as if it were now committed at this preſent; You will ſay, Why ſo? Becauſe God is an Eternal God? Yes: For if I underſtand Gods Eternity, I know that there is no ſucceſſion in Gods Being; therefore the ſins that I committed in my youth, if I come to confeſs them, they are before God as if they were now a doing in regard of time, and therefore I muſt (as much as I can) look ſo upon them, and be humbled for them as if they were ſins lately committed. Many people are troubled for their ſins the very day after they commit them, but a little time wears

off

off their trouble: but if you did conſider that you had to deal with an eternal God, then you would look upon your ſins though a long time ſince committed as if they were but now done.

Likewiſe there will be this required from the conſideration of Gods eternity, You muſt come with ſuch a diſpoſition of heart as not to think much, though what you deſired be deferred and not granted in your time when you would have it. For if there be no time that alters with God, but a thouſand yeers are with God as one day, then that that we account long before its done, it is nothing with God; and therefore we muſt have our hearts ſo work towards God as towards an Eternal God, as one with whom there is no alteration of time at all, with whom there is no ſucceſſion of time. If we come to a man and ſeek any thing of him, if he doth not anſwer us preſently, we will think that he will forget it, and other things will come into his mind: but when we come to worſhip God, we muſt look upon him as an Eternal Being, and that time alters nothing with him: Thus underſtanding God in a right way wil much help us in his Worſhip, and to Sanctifie his Name, We cannot Sanctifie Gods Name, without knowing his Name, without having ſerious thoughts about his Name; and getting our hearts to work accordingly.

3. Thirdly, Look upon God when you come to Worſhip Him in His comprehenſible Being: that is, as a God that fils all places, His being is real in the room that we are praying in, the place that we are meeting in, as it is in Heaven. Now then when we come to worſhip Him, we muſt conſider that that infinite glorious Being ſtands before us, looks upon us, is at our elbow; and therefore eſpecially when you worſhip in ſecret conſider this, it is good to conſider it when you are with others, but eſpecially (I ſay) conſider it when you are in ſecret and know that when you are moſt private, you have one that looks on you, and takes notice of you, who is more than if you had ten hundred thouſand witneſſes ſtanding by you, and looking upon you: For it is the Lord that ſtands by you, and ſees your behavior, ſees what you do in your worſhiping of Him; take heed therefore that there be nothing done by you that is un-

unbeseeming the presence of such a God as the Lord is: Suppose that some of you were praying, and there were some godly able Minister stood neer you, it would be some meanes to stir up your hearts to mind what you did: but now the Lord He is not in the next room only, but in the same room, and stands by you: Let there be nothing done therefore unbeseeming the presence of that infinite holy God that stands by you; and hold this truth forth, The Lord is present with me, I acknowledg it, and I own it, and therefore I carry my self thus, and all becaus I would witness to Angels and Men, that I do acknowledg that the Lord is present with me in this duty.

4. Fourthly, Consider God is an unchangable God, immutable. That is another Attribute of God; He is unchangeable.

Fitst, Therefor our hearts must be taken off from these mutable things, and set upon God as that unchangable good.

Secondly, We must be humbled for our sicklenes, and unconstantnes; there is no shadow of change in God, and there is no shadow of constancy in us.

Thirdly, When we come into the presence of a God who is unchangable, then we should look upon God as being the same now that ever He was heretofore; He hath as much displeasure against sin now as ever he had, and that God that hath done such great things for his Church in former times, is the same God to do good to His people as ever he was. And make use of this; When you reade the Word, and there find how God hath made Himself appear to be glorious for His people; and now every time I am to worship God, I should think that I am to deal with God that is the same that ever he was, a merciful, and gracious, and just, and powerful as ever he was, and so my heart is to work towards him.

5. Fiftly, When I am to Worship God, I am to look upon Him as the Living God, as that God that hath life in Himself, and gives life unto his Creatures.

Then what sutable behavior doth become me? I must come before His presence with fear; *It is a fearful thing to fall into his hands that is the living God*; that hath my life under his feet, He hath

hath the absolute disposal of my present and eternal condition, He gave me my life, he hath preserved my life, and so may take it a way when he pleases, and bring death, eternal death unto me. These things may marvelously help your meditation when you are to come before Him, you who are barren in your meditations, go over the Attributes of God thus, and consider what you may be able to draw from thence. God, He is the living God: What behavior then doth beseem me towards the living God? Oh let me be afraid lest my soul depart from the living God: Let me bring a living Service to Him, I must not bring a dead heart; let me take heed how I come before the living God with a dead heart, and with a dead service, to sacrifice that which is dead before it comes, it's like a carrion that lies dead in the ditch. Oh let us be humbled for our dead hearts, and dead sacrifices; it is a living God that I am worshiping, and therefore I must pray, *Lord turn away mine eyes from beholding vanity, and quicken my heart in thy Law, Psal.* 119. 37. Remember when thou comest to worship, that thou come with a quickned heart, for thou hast to deal with a living God: A man or woman that is of an active spirit, cannot endure a dull and heavy servant in the family; but the Lord is a pure act, and nothing else but act, and therefore he doth expect that all his people should have quick, active, and lively spirits.

6. When you come to worship God: you are to look upon Him as Almighty. And so are, First,

To fear his great Power when you come before Him, And Secondly:

Then you are not to be discouraged by any difficulties. I come to seek for some great thing, and I come to seek to a great God, that hath all Power in Heaven and Earth, and infinitely more power than there is in all creatures in Heaven and Earth; I am praying to a God that can create peace, create help: My condition cannot be so desperate, but this Infinite Almighty God is able to help me: Let me make him the object of my faith as he is so infinitely Almighty: What a full object of faith is this God that hath all power in Him? Let me therefore come to him as a strong Tower, *Run to the name of God as a strong tower* that can help in all straights whatsoever. There would be much

drawing forth of our Faith: if we could present the Lord before us as an infinite Almighty God: when we see outward helps and means neer at hand, then we can beleeve that we may have some succour from him, but when all outward helps and means fail then we are discouraged; we do not sanctifie Gods Name, but we rather take this Name of God in vain, when as our hearts are discouraged with any difficulties; now the Lord expects that all his Children that come to worship him, should worship him as the Almighty God, and so have their hearts working towards him; there would be mighty workings of Spirit towards God, if we saw him by the eye of Faith as well as Reason.

7. Look upon God as an Omnificient God, as a God infinitely understanding all things. Now what doth this call for?

First, If God be a God of Infinite understanding, then let not me bring a blind Sacrifice to God, then let not me bring an ignorant heart to God; this is the excellency of an understanding creature to know the rule and end of its own Actions; now thou comest to worship an infinite God, of infinite understanding, then know the rule of what you do, and know the end of what you do, and come with understanding in His presence.

Secondly, If He be so understanding, come with a free open heart, to open whatsoever is in thine heart to God; take heed of keeping any secret resolutions in thine own heart, God knows thee, and can tell how to find thee out; God knows all that is in thine heart before; all the secret baseness that is in thine heart, the Lord doth understand it, the Lords eye is a piercing eye, He sees thorow and thorow thy heart. It's a vain thing for thee to come and conceal any thing before Him.

You will say, If God understand a mans heart, what need he come and confess?

Yes: He requires it as thy duty that thou shouldest come and open all before him: In spight of thy heart thou canst not cover any thing from the Lords eyes; but the Lord will see whether thou beest willing of thy self that He should understand al:

God

God doth not require us to come and confeſs our ſins, that ſo he might know that which he knew not before, but for this end, That there might be a teſtimony, that thou art willing that he ſhould know all that is in thy heart; therefore now when thou comeſt to worſhip him, ranſack every corner of thy heart, and confeſs all before the Lord, and give glory to his Name, as that God that is an All-ſeeing God, that knows all the winding and turnings of thy heart: Now meditate of theſe things that be preſented to thee, and it will be a mighty means to help thee to ſanctifie his Name.

8. God is a God of infinite Wiſdom, therefore when we come to worſhip God, let us be aſhamed of our folly: When thou comeſt to have to deal with God, look upon him as a God of infinite Wiſdome, and I ſay be thou aſhamed of thy folly then, and do thou exerciſe the grace of wiſdom too when thou comeſt to God; that is, by propounding right ends (of which we ſpake before) That is one part of wiſdom to have right ends, and right means towards thoſe ends, ſo that the meditation of the wiſdom of God when we come to worſhip him will further us to ſanctifie his Name.

And further; This is to Sanctifie Gods Wiſdom, when thou comeſt into Gods preſence, in thy greateſt ſtraights, deny thy own wiſdom, come with a reſolution to be guided by the Wiſdom of God, in this manner, Lord, I know not how to order my ſteps, there is much folly and vanity in my heart, but thou art a God of infinite Wiſdom, I come to thee for direction, and I profeſs here, I am willing to give up my Soul to be guided by thy wiſdom. If every time we come to Worſhip God we came thus; Oh Lord, whatſoever our thoughts have been heretofore, yet if thou ſhalt but reveal thy mind to us, we will hearken to thee, Lord, we beleeve that thy Wiſdom it is thy Self, and therefore we profeſs to give up our ſelves to thy Wiſdom. Now this is to Sanctifie the Name of God.

9. Conſider the holineſs of God; God is a God infinitely pure from all ſin, and therefore when we come to Worſhip God, we muſt be aſhamed of our holineſs, as the Prophet in *Iſa.* 6, when he heard the Seraphims cry, *Holy, holy, holy, is the Lord of hoſts*, he fall down and ſaith, *Wo is me, for I am undone, becauſe I*

am a man of unclean lips. And is God a holy God? Then let me take heed when I come before Him, that I bring not with me a love to any sin, for the Lord hates it, and let me take heed that I do not cast dirt in the very face of Gods Holiness, but give up my soul to be rul'd wholly by Him:

And labor that there may be a suitableness between the holiness of my heart, and of the infinite God. Now this is to sanctifie Gods Name, when the consideration of this Attribute of God hath such effect upon my heart, that I labor upon this to come with a suitable heart before God.

10. When thou comest before God, Consider that thou comest to a merciful God: And what should this work?

First, It should make me come joyfully into His presence, as a God that is willing to do good to his poor creatures that are in misery.

Secondly, It should make me to come with a heart sensible of the need of this mercy; O Lord, I have had my heart let out to other vain things heretofore, but now Lord, thy mercy it is that my soul comes for, as that wherein my cheif and only good consists.

Thirdly, It should make me come with expectation of great things from God: do not come unto God as unto an empty Vine, but as unto a full Vine, and the more thy faith is raised to expect great things from God, the more acceptable art thou to God: Certainly the higher any ones faith is raised when they come into his presence, to expect the greatest things, the more acceptable. It is otherwise with God than men, if you come to men to beg a little thing, you may be welcome, but if you come to ask a great matter, they will look askew upon you but the truth is, the greater the things are that we come to God for, the more welcome are we into Gods presence: and those that are accquainted with God they know it, and therefore they come the more fully. When they come to ask Jesus Christ himself and his Spirit that is more worth than ten thousand worlds, they come with more freedom of Spirit than when they come to ask their healths, and the like.

Fourthly, It will be likewise another means of sanctifying this Attribute of God, when thou comest to him; If thou doest

doest come with a merciful heart towards thy brethren: Take heed whensoever you come to worship God, that you come not with a rugged and cruel heart towards any of your brethren; therefore you find that Christ laies this upon you, in teaching how to pray, you must say, *Forgive us our trespasses, as we forgive our brethren that trespass against us*: And you find it repeated again, If you forgive, then your Heavenly Father will forgive, and not otherwise. As if Christ should say, When you come to beg mercy, be sure you bring merciful hearts.

Fifthly, It is a good way to sanctifie the Name of God in this Attribute, for the soul to be solicitous with it self: What is that that will hinder me from the mercy of God, and let me avoide it? It is otherwise, a taking of the Name of God in vain, for me to come to profess what need I have of Gods mercy, and yet for all that, never regard to avoid those things that may hinder the work of his Grace upon me.

11. Consider the *Justice of God*, (that's another Atribute) Consider that thou hast to deal with an Infinite, Righteous and Just God: Do not think that if thou beest a Beleever, that thou hast nothing to do with the Justice of God, for certainly thou art to sanctifie the Justice of God.

Now you will say, *How should a Beleever sanctifie the Justice of God?* Thus:

First, He should be apprehensive and sensible, how by sin he hath put himself under Justice, and deserved the stroke of Justice to be upon him to eternity; he should consider what he is in himself: It's true, that Jesus Christ hath come between a beleeving soul and the Justice of the Father, and hath taken the stroke of Justice upon himself: yea, but though he hath done it, it doth not hinder but that thou shouldst be apprehensive of what thou hast deserved thy self.

Secondly, Here is a special thing in the sanctifying of the Justice of God: When we come before him we should consider that we have to deal with an infinite just God, and therefore not to dare to come but through a Mediator; Here you have the reason why we must tender up all in the Name of Jesus Christ, because when we are to come before God, we are to sanctifie the Name of his Justice: For thee to think thus, I have

sinned

sinned, and God is merciful; and I will go and pray to him that he might be merciful, and there's an end. Is this all? Oh no, God requires the sanctifying of his Justice, and there is nothing that doth sanctifie his Justice so much as this, That when a poor creature sees the Infinite distance that sin hath made between that infinite God and it, it sees that though sin, it hath made its self liable to Justice; and when it sees that there is an absolute necessity that infinite Justice must have satisfaction, and thinks the sinner, If it comes to me that I must satisfie the Justice of God I am never able to do it, but there is a Mediator, and therefore I'le fly to him, and by Faith render up to the Father all the merits of his Son as a full satisfaction to his infinite Justice: When thou comest thus before the Lord, thou Sanctifiest his Name indeed. Many think that when they come to pray, they should look upon Gods Grace, and Mercy, and not upon his Justice; but thou must look upon both.

Another Attribute, it is Gods Faithfulnest: Consider thou hast to deal with a God of infinite Truth, and Faithfulness, and therefore look upon him as an object of thy Faith to rest upon, And likewise thou must bring a faithful heart suitable some way to this Faithfulness of God, that is, a heart faithful with him, to keep within the Covenant that thou hast entred into and to perform all the Vows that thou makest with God; Remember thou hast to deal with a Faithful God, and as the Lord delights to manifest his Righteousness to poor Creatures that seek His face; so this God doth expect that thou shouldest be faithful in all the Covenants that thou doest make with Him, and this is to sanctifie Gods Name.

Now then put all these Attributes of God together, and there you have his Glory, the infinitness of his Glory. The shine and lustre of all the Attributes together is Gods Glory. I have then to deal with a glorious God, and let me labor to perform such services as may have a spiritual Glory upon them, that some Image of the Divine lustre that there is in God may be upon my services; and let me look for glorious things seeing I have to deal with such a glorious God.

You will say, Here is a great deal of do in serving of God, how much is here that we must do?

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I appeal to any gracious heart, What canst thou want of any of these, or what wouldest thou want? Doest thou say, Her's a great deal? Can there be too much to make thee happy? These things are not only thy Duty, but thy happiness, Glory and excellency consists in them: If any one should bring you a great many Jewels and Pearls, would you say, Here's a great deal ado? Oh no, the more the merrier. So say I, this one Meditation would take off the thoughts of *a deal*, for in all these my happiness consists, and the more I have of these, the more shall I enjoy of God, the more happy shall I be both here and for ever.

Now I had thought to have given you some Reasons why the Name of God must be sanctified: only I beseech you by all that hath been said go away with this thought, What little cause is there that any of us should rest upon any of our Duties; If this be required of us thus to sanctifie the Name of God in Duty, (I say) we have little cause any of us to rest on any duties that we perform. There are many poor creatures that have no other Saviors to rest upon but their Prayers, and coming to Church, and taking the communion; Now if in all these the Lord expects that thou shouldst thus sanctifie his Name: Thou hast little cause to rest upon any thing that thou hast done, thou hast cause rather to go alone and mourn for taking the Name of God in vain in the duties of his Worship: Rest not in any of your performances; labor to perform Duties as wel as you can, but when you have done, know that you are unprofitable servants after al, and renounce all as in the point of Justification, and rest upon something else, otherwise you are undone for ever.

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SERMON VII.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

WE are coming now to the conclusion of this great Argument of sanctifying Gods Name in holy duties for the general. God expects that we should all in our drawings neer to Him in the duties of worship, sanctifie His Name. Now we are consider of divers Reasons why God will be Sanctified in all the duties of His worship.

1. The first Reason is this, It is the very Nature of God to Will Himself the last end, and all other things to work suitable to the lifting up of Himself as the last end: (I say) it is as essential to Him as any thing, for Him to will Himself as the highest end, and that all things should work so as to be suitable unto that Glory of His for the furtherance of it: God should cease to be God, if so be He should not will Himself as the highest end, and so will that all things that have any being should some way or other work for Himself: This is the very nature of God. It is that which I conceive the very nature of Gods Holiness consists in, the willing Himself as the last end and so to work all things as suitable unto His own infinite Excellency. Now as this is Gods holiness, so it is the holiness that God requires in His creatures (that are capable of holiness) that they should will him as the last end, and all things suitable to that infinite Excellency of His. Now if this be the nature of God, and this be His holiness, then certainly it must needs be a necessary duty in all those that would have communion with God and would honor God, to wil as God himself doth will, that is that all things should work suitable to the infinite Excellency of God, that God may attain the Glory of His infinite Excellency, and this makes it to be a necessarie dutie, that when we come to Worship Him we should Sanctifie His

His Name: So that the firſt reaſon is taken from the very nature of God, it is the very being of God that all things ſhould work to Himſelf, and in ſuch a ſutable way as to lift up His Excellency and Glory.

2. Secondly, We muſt ſanctifie God in the duties of His Worſhip, becauſe it is the ſpecial glory that God hath in the world, to be actively honored; for his paſſive glory, that it, to be glorified in a paſſive way, that he hath in Hell, but the ſpecial glory that God would have, it is, that he might be glorified actively: Now there is no ſuch way of glorifying the Name of God actively, as by worſhiping of him in a holy manner, and therefore God ſtands much upon this, That when we come to worſhip him we ſanctifie his Name; for ſaith God, If I be not ſanctified in my Worſhip, what active glory have I in the world? it is the ſpeciall active Glory that God hath in the world, the ſanctifying of his Name in the duties of his Worſhip.

3. Thirdly, That which we have intimated before, That the duties of Gods Worſhip are the moſt precious things, the ſpecial conveyances of the choice mercies that he intends to beſtow on his Saints, and therefore though he loſes his Glory in any thing elſe, he would not loſe it in that wherein he doth eſpecally convey his mercy and goodneſs to his people. But that we ſpak too in ſhewing how we draw nigh to God in holy duties & it may well come in here again as an Argument why we ſhould ſactifie Gods Name.

4. A Fourth Reaſon is this, Becauſe there is no way for us to be fitted for the receiving of mercy from God through thoſe duties of Worſhip, but by our ſanctifying of Gods Name; when thou comeſt at any time to worſhip God, what wouldeſt thou have? there is ſome communion that thou wouldeſt enjoy with God, now there is no way to make thee a fit ſubject of mercy, or capable of the enjoying of Communion with God, but by ſuch a behavior of ſoul as this is that hath been ſpoken of, To ſanctifie the Name of God; thou wouldeſt be loth to loſe thoſe duties of worſhip that thou doeſt perform, therefore it is required of thee to ſanctifie his Name leſt thou doeſt loſe all, for 'tis this that makes thee the only capable ſubject of what good is to be had there.

5. We must sanctifie Gods Name in holy Duties, because otherwise we should certainly never hold out in Duties, but vanish and come to nothing; now God would be worshiped so by his creatures, as to be constantly worshiped, he would have those that do worship him, to worship him alwaies, to worship him for ever, and he would have this worship that we perpform to him, but to be the begining of that eternal Worship that he shall have from us in Heaven. And so the Saints do Worship God now, the Worship which they perform, it is but as the beginning of that Worship that hereafter in Heaven they shall render up to God, though there may be some difference in it, as there our prayers will be turned into praises, and it wil not be in such outward Ordinances as now we worship God in, there will be no Preaching, nor Sacraments; yet notwithstanding, the Soul worship that is now, will be in effect the same as it shall be in Heaven. God would have us so to worship him as to continue to worship him: Now (I say) unless his Name be sanctified in our worshiping of him, we will certainly fall off: and the truth is, This is the very ground of all Apostacie in Hypocrites; Some that have been very forward in the worshiping of God when they were young ones, and afterwards they have fallen off, they were wont constantly in their families, and in secret in their chambers to be worshiping of God, and they accounted it the very joy of their lives for the present to be worshiping of God; but it is not so with them now as it was: yea, they are fallen off (it may be) from their very profession of Religion, and turn'd loose; And now to be in vain company, to drink or play, is better to them than any Service of Worship of God, they prize more to be in company with their sports, than to hear a Sermon, or to be in Communion with the People of God in Prayer: Heretofore they would not have changed one short time of private Communion with God, for the enjoyment of a great deal of pleasures and content in the world; but now it is otherwise with them. How comes it to pass that these are apostatized thus from God? Surely this is the ground of it, That they did not sanctifie Gods Name in holy Duties, at the most it was but a work of conscience that put them upon them, and they had but some flashes, there was no real Sanctification

of

of their hearts whereby they did sanctifie the Name of God in holy duties, and upon this it is that they have left off. This I dare say, That there was never any soul that did know what it was to sanctifie Gods Name in worship, that ever was weary of worshiping God.

It may be some of you may say, We have hard that there is much required in sanctifying Gods Name in duties, and that is the only way to weary the soul, and to make it fall off; Oh no, (as we said the last day) there is not any one thing that hath been opened for the sanctifying of Gods Name in duties that any gracious heart can tell how to miss, and the more we do sanctifie His Name, the more we shall be in love with worship For it is from hence that those that sanctifie Gods Name in worship will hold out, because they will find the sweetness of worship, they will meet with God in holy duties, and so they come to be encouraged in worship, but as for others who do worship God in a formal way, their worship will prove to be tedious to them, for they performe the duties, but do not find God in the duties in that spiritual way as the Saints do; If they think they meet with God, it is but an imagination rather than any real meeting with him; they do not find the influence of God in their souls in holy duties, so as those do that sanctifie Gods Name in holy duties; here then you see the Reasons why we are to sanctifie Gods name in holy duties.

Now then for the Application of all this.

I. If all this which you have be required of us for the sanctifying of Gods Name; Hence we see how little cause we have to rest upon any duty of worship that we do perform, certainly the duties of worship that we perform are no such things as are fit to be rested upon for life and for salvation, and yet for the most part there is scarce any thing that people have to rest upon, or to tender up to God for acceptation to eternal life but only their prayers, and their coming to hear, and receiving of the Communion, and such duties that they perform; this is all they have to tender up for life and for salvation; perhaps they may sometimes speak of Christ, but the truth is that which their hearts rest upon for acceptation to eternal life is this. And is it but this? It is a weak prop, a rotten reed that thou

thou haſt to reſt upon; Let the duties of Worſhip be performed never ſo well; Suppoſe we did ſanctifie Gods Name to the uttermoſt that is poſſible for any creature to do in this world, yet ſuch duties are not to be reſted upon: *Abraham, Iſaac, and Jacob*, and the Apoſtles, the moſt holy men that ever did perform duties in the moſt holy manner, yet wo to them if they have nothing to reſt upon but their duties; Conſider therefore of this, That what thou muſt reſt upon for acceptation to Eternal life, it muſt be that which muſt have ſo much worth in it, as muſt ſatisfie for all thy ſins that formerly thou haſt committed, yea, and for all the ſins that ever thou ſhalt commit. Now I appeal unto any ones conſcience, *Is* that which thou performeſt, is Prayer, or receiving the Sacrament, or hearing of the Word, ſuch a work as in thy conſcience thou canſt think, it hath ſo much worth in it, as to ſatisfie God for all the ſins that ever thou didſt or ſhalt commit? I am perſwaded if people that have reſted upon duties heretofore, would but ſeriouſly have this thought in their minds, That I muſt reſt upon nothing for my acceptation for life and ſalvation, but that that muſt have ſuch worth in it, as to ſatisfie God for all my ſins that ever have been committed, or ſhall be committed; this would take them off forever from reſting in duties. Yee, and it muſt be ſuch as muſt be the object of the infinite holineſs of God to take content in, Surely the duties that we perform are no ſuch duties to reſt upon: the truth is, If we would ſeriouſly conſider what they are, as they come from us, we would even abhor our ſelves in duſt and aſhes, and account of them as the Prophet ſpeaks of his own righteouſneſs, as menſtruous cloaths, they are ſuch as if God ſhould deal with us, as juſtly he may do, he might caſt them and us to the dogs, for they are (as the Prophet ſaith) *torn and rent ſacrifices*, now if a man in the time of the Law ſhould bring to the Lord a Sacrifice that was all torn and rent before he brought it, would ſuch a ſacrifice have been accepted? All the duties we perform as they come from us they are ſuch; we reade in *Exod.* 22. 31. concerning ſuch things as were torn and rent, that they ſhould caſt them to the dogs, *Ye ſhall be holy men unto me* (ſaith he, verſ ult) *neither ſhal ye eat any fleſh that is torn of beaſts in the field, ye ſhall caſt it to the dogs, becauſe ye are*

holy,

holy men unto me. Muſt the People of *Iſrael* manifeſt their holineſs in this, That they muſt eat nothing torn by beaſts, but caſt it unto dogs? Or was the holineſs of the People of *Iſrael* ſuch as God required them, that they muſt eat nothing that was torn by beaſts? What then is the holineſs of the infinite God? Our ſervices that we perform are of themſelves ſuch as are torn by our beaſtly luſts many times: How many are there that bring Sacrifices to God that are as Carrion that Swine have been tearing beforehand? and yet theſe are the Sacrifices that they bring to God, and not only think that God ſhould accept of them, but they do reſt upon them for their acceptation to eternal life. How infinitely are theſe people miſtaken! how little do they know of God, or of the way of acceptation to eternal life! That is the Firſt Uſe.

Secondly, If all this be required for the Sanctifying of Gods Name in Duties, that we cannot perform the Duties of Worſhip without this behavior of Soul; Hence we ſee that the work of Religion is a hard and difficult work to fleſh and blood. A main work of Religion is, the work of *Worſhiping of God*; for indeed, thoſe that are not Religious and Godly, they never worſhip God to any purpoſe: then we come to worſhip God when we begin to be Religious and godly. Now it muſt needs be a buſie work to be a religious and a godly man, becauſe there is ſo much required in the Sanctifying of Gods Name in holy duties: Many people think it a very eaſie matter to worſhip God, and the worſhip that they tender up to God is an eaſie matter, there is little in it. If it were nothing elſe to worſhip God but meerly to go and ſay a few Prayers, and come and hear a Sermon and take a piece of Bread and Wine, then it were the eaſieſt matter in the world to come and worſhip God; but there is more required in the Duties of God, Worſhip than thou haſt been acquainted with, there is a power of godlineſs in it. That Text of Scripture is a very famous one, that ſhews the difficulty that there is in the Worſhip of Gods and how men are miſtaken in thinking it ſuch an eaſie and ſlight matter to worſhip God; it is in *Joſh.* 24. 16. 19. where *Joſhua* doth call upon the people to worſhip God, and they came off preſently, and ſaid, They would worſhip him (ſo you ſhall find them pro-

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feſs, verſ 16.) But mark what the Text ſaith in verſ 19. *And Joſhua ſaid unto the People, Ye cannot ſerve the Lord, for he is an holy God, he is a jealous God, and he will not forgive your tranſgreſſions and your ſins.* As if he ſhould ſay, You think it is nothing to ſerve the Lord, and that it is an eaſie matter to ſerve him, you think to put off God with any thing: Alas you cannot ſerve the Lord, for he is a holy God, and is a jealous God, and you muſt have other manner of hearts than yet you have, and you muſt underſtand his Worſhip in another manner than yet you do: The Lord will be ſanctified in thoſe that draw nigh him, and therefore until you underſtand God, and his waies and Worſhip, you cannot ſerve the Lord. Know, that the work of Religion is a very hard and difficult work, for it requireth all this, and therefore the ſoul had need to be very diligent and laborious that would come to Worſhip God in a right way.

Thirdly, Hence it is an Uſe of humiliation to us all, even to the beſt of us; Oh how little! how little hath the beſt of us all ſanctified the Name of God! how far have we all come ſhort of the ſanctifying of Gods Name in holy Duties! And when we look abroad in the world, and ſee what poor ſervice God hath generally from the Men and Women of the Earth, it ſhould make our hearts bleed within us: Where almoſt is the man or woman that according to that text in *Iſaiah, ſtirs up himſelf to take hold on God*? And I verily beleeve that in the opening of this Point, *Of Sanctifying of the Name of God in holy Duties*, that I have been in the boſoms of as many, as in the opening of any Point whatſoever; and as many may have cauſe to lay their hands upon their hearts, and ſay, Certainly I have come ſhort of what is required here, and have not been acquainted with this way, this myſtery of Godlineſs, *Of Sanctifying of Gods Name in holy Duties* as I ought to be: Oh be humbled for this, for all the uncleaneſs of your hearts in the performance of holy duties. *Exod.* 27. 4. 5. you read, that at the Altar where the Sacrifices were to be offered, the Lord required that there ſhould be a grate made *Thou ſhalt make for it* (meaning the Altar) *a grate of network of braſs, and upon the net ſhalt thou make four braſen rings in the four corners thereof, and thou ſhalt put it under the compaſs of*

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the Alter beneath, that the net may be even to the middeſt of the Altar. There was (as it were) a great for the aſhes of the Altar to go thorow: As you have grates in your fires to make them burn cleer, and for the aſhes to fall down; ſo the Lord would have ſuch a grate for the aſhes of the Altar to fall down: We had need of ſuch a grate. Oh the aſhes, dirt and filth that there is in our ſervices when we come to offer and tender them up to God ſo that we have cauſe (I ſay) to be humbled for holy offerings. There be many Godly people that through Gods mercy, are able to keep from groſs ſins, they do not find it any great matter to keep from company, ſwearing, drinking, uncleanneſs, lying, or wronging of others, and ſuch kind of ſins as thoſe are, ſo that they ſee not ſuch need of humiliation in this regard, unleſs it be for that their natures be as corrupt as any though they break not forth into thoſe actual groſs ſins, but the main work of the humiliation of thoſe that are godly, it is, to be humbled for their thoughts, for the miſpending of time, and for not ſanctifying of Gods Name in holy duties; thoſe are the main things that are the ſubject of the humiliation of the Saints, beſide the body of ſin and death that they carry about with them. And it would be a good ſign that thy heart hath ſome tenderneſs in it when thou makeſt theſe to be the matter of thy humiliation: Carnal people are little troubled for theſe, if they fall into ſuch ſins as that their conſciences do fly in their faces, then they are troubled and humbled; but for ſuch things as theſe are, they are ſeldom humbled: To be humbled for thy holy offerings is a good ſign of a gracious heart. We read of *Cherubins* that they had ſix wings, and with two of their wings (the text ſaith) they covered their faces: So my Brethren, we had need have wings (as it were) to cover our beſt duties: they had wings, and with two they covered their legs, and with two their faces; we had need, not only of a covering for our lower parts & meaner duties but a covering for our holy duties, to cover our faces, our beſt duties of all, the moſt heavenly duties we perform had need be purged by the blood of Chriſt: in *Levit.* 16. 16. we read of their holy things, that there was need of purging them by blood; and ſo it ſhould be in our holy duties: Let us be humbled for our

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beſt performance that ever we performed in our lives: The beſt had need be ſo. But then as for others that have made little or no conſcience of ſanctifying of Gods Name, how had they need be humbled? Thou haſt ſomething more to repent of than thou thoughteſt of; for the truth is, Thoſe that have not made conſcience of ſanctifying of Gods Name in holy Duties, they never in all their lives did any ſervice for the honor of God; thou haſt lived perhaps thirty or fourty, it may be ſixty years or more, and didſt never yet honor God in any one thing that ever thou diſt in all thy life.

You will ſay, *God forbid: Have not I prayed, and heard the Word much: and received the Communion often, and yet have I never honored God?*

If thou haſt not been acquainted with this Myſtery of godlineſs in ſanctifying his Name in theſe things, this is ſaid from God to thee this morning, That thou haſt never done any one action to the honor of God: Thou hadſt need begin preſently for thy time is not long, And wilt thou go out of this world, and the Name of God never to be honored by thee:

Yea, and further, Thou haſt loſt all thy duties, all the time hath been loſt that thou haſt been in performance of duties: now it is an ill thing to idle away time in the things of the world; When a man hath an opportunity for to gain in the world, if ſo be he loſes his time and neglects it, we account it a very ſad thing to him; but now to loſe our trading-time for Heaven (for the times of the worſhiping of God are our trading times for Heaven) that's ſad indeed: And yet thou that makeſt not conſcience of ſanctifying the Name of God in holy duties, all the time thou haſt ſpent is loſt.

And yet further, You that have been falſe in the performing of duties, and hypocrites, not only all your pains and labor is quite loſt (for if that were ſo it might be well with you) but you have aggravated your ſins by your holy Duties. Thoſe Duties that others have enjoyed Communion with God in, and furthered their eternal life by, thou haſt aggravated thy ſins by them, yet it was thy duty to do them; but I ſay, by not ſanctifying of Gods Name, thou haſt aggravated thy ſins ſo much the more. As thoſe that are godly, they work out their ſalva-

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tion, even in their natural Actions they ſanctifie Gods Name, in eating and drinking, and following their buſineſs: they perform thoſe actions in ſuch a Holy manner, as they honor God in them, and further their Eternal Peace; but as they in their natural and Civil Actions work out their Salvation; ſo thou in the very Religiouſeſt actions, doſt work out thy Damnation: Certainly wicked Men that are not acquainted with this work of Godlineſs, to Sanctifie Gods Name in holy Duties, they work their Damnation even in the performance of them.

Object. You wil ſay, *Then they had better not do them.*

Anſw. Yes, they are bound to do them; but they are bound to do them in a right manner: as ſomtimes I have given you this inſtance, and it is a ful and cleer one, to ſhew that men are bound to perform Holy Duties, and not to leave them undone, and yet they may further their own Damnation while they are doing of them: As for example, If ſo be that a Prince ſhould appoint a man to come into his preſence ſuch a day to Petition for his life, which he hath forfeited by the Law; if he do not come he may be a dead man: But now, if this man be drunk on that day, and come drunk into the Kings preſence, he may be a dead man too, for preſuming to come drunk before him: So wicked and ungodly men, whether they worſhip or worſhip not, they are in danger to periſh. But of this more when we come to ſhew that *God will be ſanctified.*

In the Fourth place, Here is an Uſe of Exhortation, That ſeeing we have this Truth thus preſented to us, and opened before us; Oh that we had hearts to apply our ſelves now to it with all our might, to ſeek to ſanctifie the Name of God when we draw nigh to him! The Lord hath ſhewen thee what it is that he requires of thee; make conſcience of it for time to come, thou doſt not know what bleſſed communion thou mayeſt have with God if thou doeſt make conſcience of this; the truth is, if you have not been acquainted with this, you have not been acquainted with the way of a Chriſtian in his enjoyment of Communion with God, thou doeſt not know what the comfort of a Chriſtian life means; do but make tryal of this for time to come, and thou wilt find more comfort in the waies of Godlineſs, and more

thriving in them in one quarrer of a yeer, than thou haſt done before in ſeven yeers, one Chriſtian that creeps cloſe to God in holy Duties, and ſanctifies the Name of God in them, (I ſay) finds more comfort with God, and grows on in Godlineſs more in one quarter of a yeer, than the other doth in ſeven yeers that goes on in an ordinary, dull, and formal way in the performance of the Duties of Worſhip. Some there are in our time that cry out of Duties: And what need we trouble our ſelves ſo much? Thoſe that know not how to ſanctifie Gods Name, they think lightly of them: But now do you apply your ſelves fully (as you are able) to this that I am ſpeaking of, and you wil find your ſelves to be (as it were) in another world, you wil be able to ſay, Well, I have not yet underſtood what it was to enjoy Communion with God in Prayer, in Word, and in Sacraments before; this wil make your faces ſhine in your Converſations if you would do it: and now to that end that you may do it, there are theſe two or three things that I would propound to you.

1. In the firſt place, Learn to know God more, with whom you have to do, and preſent thoſe things that you have heard before you in your Meditations, when as you are to come to God in Prayer, or in any other Duty, and when you are Worſhiping of God, remember that you have to do with God, and none elſe. You are every time you come to perform holy Duties to be as a man or woman ſeparated from al things. *Valerius Maximus* tels a ſtory of a yong Noble-man that attended upon *Alexander* while he was ſacrificing; this Noble-man held his Cenſer for Incenſe, and in the holding of it, there fel a coal upon his fleſh, and burnt it ſo, as the very ſcent of it was in the noſtrils of al that were about him, and becauſe he would not diſturb *Alexander* in his Service, he reſolutely did not ſtir to put off the fire from him, but holds ſtil his Cenſer. If Heathens made ſuch ado in their ſacrificing to their Idol gods, that they would mind it ſo, as no diſturbance muſt be made what ever they endured: What care ſhould we have then of our ſelves when we come to Worſhip the High God? And ſo *Joſephus* he reports of the Prieſts that were ſacrificing in the Temple when *Pompey* brake in to them with armed men, and though they might

might have fled and ſaved their lives, yet they would not leave off their Sacrificing, but were ſlain by the Soldiers: They did ſo mind it as a matter of great conſequence. Oh that we could mind the Duties of Gods Worſhip as matters of great moment, that ſo we might learn to ſanctifie the Name of God in the performance of them, more than ever we have done.

2. When thou comeſt to Worſhip, take heed thou doeſt not come in thine own ſtrength. For there is more required in ſanctifying the Name of God, than thy ſtrength is able to carry thee on in, and therefore act thy Faith upon Jeſus Chriſt every time thou comeſt to worſhip God, not only as I ſaid before, to tender up thy Services in his Name, but act thy faith upon Chriſt to give thee ſtrength to do what thou haſt to do. And what ſtrength thou haſt received from Chriſt, be ſure to ſtir it up: many godly men and women have more ſtrength than they know of themſelves; and if they would but ſtir up that ſtrength that they have received, they might ſanctifie the Name of God a great deal more than they do. Therefore remember that text before mentioned, *None ſtirs up himſelf to take hold on God*: Quicken up thy heart, and rouze up thy ſpirit, when thou art to worſhip God.

3. When ever thou art worſhiping of God, do not ſatisfie thy ſelf meerly in the Duty done; but conſider, Do I ſanctifie Gods Name in the Duty? Every time thou worſhipeſt him, examine thy heart, whether thou doeſt it, yea, or no. And if thou findeſt that thou haſt not attained in ſome comfortable meaſure to this that hath been preſented to thee, let the ſhame, and the ſorrow for that abide upon thy ſpirit until the next time thou comeſt to Worſhip God; at ſuch a time I have been worſhiping of God, and God knows I have been ſtirring up my heart in ſome meaſure; but I find my heart dead, wandring, ſluggiſh, and dull; I ſay, when thou findeſt thou canſt not do it according to what is required in any comfortable meaſure, let the ſhame and ſorrow of heart for it abide upon thee till the next time thou comeſt to worſhip God, and that will mightily help thee: Thou art now praying, and thou canſt not now get up thy heart to what is required; The next time thou comeſt to prayer, come in with ſhame and ſorrow of thy heart for the want of ſanctifying Gods Name the laſt time: And ſo for hearing of

the Word, or receiving the Sacraments. And this will further thee mightily for the ſanctifying the Name of God in holy duties.

But now that all may be ſealed up unto you, and ſo that we may cloſe the Point, know, *That God wil be ſanctified in thoſe that do draw nigh to Him.* And there are theſe two things in the Point.

Firſt, If we do not ſanctifie Gods Name, God will ſanctifie his Name in a way of Juſtice.

Secondly, If we do ſanctifie his Name, then he will ſanctifie his Name in a way of mercy towards us.

For the firſt, God will manifeſt that he is diſpleaſed with ſuch duties that thou doeſt perform, he will manifeſt it one way or other that he is a holy God, and he doth not accept of ſuch unholy things as thou doeſt tender up to him; for the truth is, if God ſhould accept of ſuch unholy things from men, God may be ſaid to be like unto themſelves. As a man if he doth entertain any as his familiar freind that is naught and wicked, it is his diſgrace and diſhonor; a man may ſomtimes imploy in ſome buſineſs thoſe that are naught and wicked, and it may be no diſgrace to him, but if he doth entertain one in his houſe that is wicked, it is a diſhonor to him: So God may imploy the moſt wicked men in the world in ſome outward ſervices, but if he ſhould accept of them in his Worſhip, it would be a diſhonor to God, and therefore God that he might ſanctifie his own Name, he will manifeſt his diſpleaſure at one time or other againſt ſuch duties of Worſhip; you that perform worſhip in a formal manner, and with unclean vile hearts; I ſay, it ſtands upon the Honor of God, if he will manifeſt Himſelf a holy God, He muſt manifeſt ſome diſpeaſure againſt that way of thy worſhiping of him: This one meditation one would think ſhould mightily ſink into the heart of any man that hath an enlightned conſcience, to think thus, It ſtands upon the holineſs of God, And he cannot appear to be a holy God except he doth ſome way or other appear to be againſt me in ſuch duties that I tender up unto him.

Now you will ſay, How doth God appear, that he doth not accept of them? He will appear in theſe three things:

1. Firſt,

1. First, By blaſting thoſe that do worſhip him thus in a formal way: It ſhal at firſt be ſecret, but afterwards it wil appear more apparently, and we ſee it by experience, that ſuch as have been Profeſſors of Religion, and worſhip God in Hypocriſie, and in Formality, they have been blaſted in their parts and common gifts.

The Judgment of God upon *Nadab* and *Abihu* that did not Sanctifie Gods Name, it was ſecret at firſt; It ſtruck them dead, and though by fire, yet if you read the ſtory, you ſhal find that their cloathes were not burnt, and yet they were burnt in their bodies: So the Lord ſomtimes doth blaſt men inwardly in their Spirits, in their Souls, in their Parts, in their common Gifts; He blaſts them (I ſay) inwardly, though it doth not appear outwardly, yet at length it wil appear before men that they are blaſted; and in theſe times of the Goſpel the Lord doth come with ſpiritual Judgments rather than with outward temporal Judgments. In the time of the Law, thoſe that did not Sanctifie the Name of God in holy Duties, the Lord did appear by ſome external and viſible way upon their Bodies; but now in the time of the Goſpel, there God comes with more ſpiritual Judgments upon mens ſouls, and thoſe are the moſt terrible Judgments: We have a notable Scripture for this in *Iſa.* 29. 13. how God doth blaſt thoſe that do not ſanctifie his Name in holy duties. *Wherefore the Lord ſaid, Foraſmuch as this People draw neer me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the Precepts of men:* Mark what follows: *Therfore behold I will proceed to do a marvelous work amongſt this people, even a marvelous work and a wonder, for the wiſdom of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* What do they come and draw neer me with their lips, and their hearts are far from me, and do they worſhip me in a formal way? I'le take away the wiſdom from the wiſe, and the underſtanding from the prudent: And that is the reaſon why ſo many great Schollars are blaſted in their very parts, becauſe they would worſhip God according to the precepts of men, in a formal way; and ſo al Hypocrites, and formal Worſhipers, the Lord doth blaſt them in one way or other; the Judgments of God upon the ſpi-

rits;

rits of men were sometimes in the time of the Law; But in the times of the Gospel, there we find generally the judgments of God to be more spiritual upon the hearts and consciences of men; we find it by experience God doth discover that he doth not accept of such as those are; and therefore when you see any that have made profession of Religion, that had excellent Parts at first, many Common Gifts, and now are as we say, no body; remember this Text, *That God will be sanctified in those that come nigh Him.*

Secondly, The Lord doth manifest that he wil be sanctified in those that draw nigh him, by [illegible]king their Consciences many times upon their sick beds, and death beds, the Lord doth force them to give Glory to Him, and there to acknowledg that they did not worship God in Uprightness, but in Formality. And now they are in horror of Conscience, and cry out in the anguish of their Souls upon the apprehension of the dreadful wrath of God that is upon them: Take heed for the Lords sake of this thing, when you are performing of the Duties of Worship, do not rest in the outward Duties, for they wil never comfort you upon your sick and death beds, you may perhaps put off your Consciences a little for the present, but when you come upon your sick beds, there will be no comfort unto you, and then you will be forced to say, wel, all this while I have but taken the Name of God in vain, and now God hath rejected me and all my Services; and you wil then speak to those that come about your beds side, and bid them take warning by you: take heed that when you worship God you worship him to purpose, I have spent time in prayer, and hearing; but for want of this, I find I have no comfort at all, but the Lord appears to be terrible to my soul, and comes out against me as an enemy. I say, now Gods Name is sanctified: whatever becomes of thee, he wil force Glory from thee one way or other, and it may be even here in this time of thy life; but however, at the great Day, when the secrets of al hearts must be disclosed before Men and Angels, then the Lord wil appear to be a holy God by rejecting al such Services that thou dideſt tender up to him, and it wil then be a great part of the work of the Day of Judgment for God to be sanctified in those that did worship him; by declaring

claring before Men and Angels, how did he reject ſuch formal and hypocritical worſhip that they did tender up unto him, Oh that God would ſtrike this upon your hearts that it may abide upon you every time you come to worſhip him, to think thus, Let me look to it to ſanctifie his Name now, for I hear that God will ſanctifie it himſelf if I do not do it.

But then on the other ſide, *If* ſo be that thou makeſt Conſcience of ſanctifying Gods Name in Duties, then he wil ſanctifie his Name in a way of Mercy; that is, he wil manifeſt how he doth accept of the leaſt degree of holineſs, though there be much mixture: God hath a way to take away the mixture by the blood of his Son, and then to accept of any holineſs he ſees in thee, He wil ſanctifie his Name by meeting with thee, and revealing his Glory to thee when thou art worſhiping of him: There is an excellent Scripture for this, *Exod.* 29.43. *There I will meet with the children of Iſrael, and the Tabernacle ſhal be ſanctified by my Glory.* Thou that haſt a gracious heart, and art worſhiping of God in ſincerity, thou art as a Tabernacle of God, and God hath his Service and Worſhip from thee, thou art as the Temple of God, *and there will I meet with thee* (ſaith God) *and I will ſanctifie my Tabernacle by my Glory.* God wil ſanctifie thy heart by his Glory, if thou doſt ſanctifie his Name.

Further, Thou ſhalt (it may be) not alwaies have ſuch glorious comforts, the full beams of the Sun riſing upon thee, but at one time or other the Lord wil break in upon thee and manifeſt his Glory to thee, and it's like if thou haſt not ſuch full comforts now, yet upon thy ſick bed, though God doth not then alwaies manifeſt himſelf fully, for ſometimes the Diſeaſe may be a hindrance, yet it is ordinary that thoſe that in their conſtant way did ſanctifie Gods Name in holy Duties, they do lie comfortably upon their ſick beds, and a glorious entrance is made for them into the everlaſting Kingdom of our Lord and Savior Jeſus Chriſt.

And then again, All things are ſanctified unto them: as on the other ſide, thoſe that do not ſanctifie Gods Name, al things are curſed to them, if thou doeſt not make Conſcience of ſanctifying Gods Name in Duties, God cares not to ſanctifie any thing for thy good: But now, thoſe that make conſcience of ſan-

Sanctifying Gods Name in holy duties, the Lord takes care, that all things ſhall be ſanctified for their good, for the furtherance of their eternal good.

And however it be here, yet hereafter at the great day of Judgment it will be a part of the glory of God to manifeſt before Men and Angels how he did accept of thoſe holy ſervices that thou didſt tender up to him; when Hypocrites ſhall be caſt away and abhor'd, and thou who hadſt an upright ſincere heart ſhalt be owned before God, and before men and Angells at that great Day: and God ſhall ſay, Well, it is a part of the glory of my Holineſs to make it appear that I have accepted of theſe holy things, that theſe my poor ſervants have tendered up to me. And this now is of marvelous uſe for the comforting of a gracious heart: thoſe duties that thou doeſt now think thou haſt loſt, and there will nothing come of them, thou ſhalt certainly hear of them another day, God will make it appear, there is nothing that he ſtands more upon than the glory of his Holineſs; and it is the glory of his Holineſs that is thy ſtrength in this thing, and that makes it certain to thee that there muſt be a manifeſtation of thy acceptance: and therefore take theſe Truths into thy heart about ſanctifying the Name of God. You have had only the Point in general opened to you: Oh that the Spirit of God would bring things unto your remembrance.

SERMON

SERMON VIII.

Preached at *Stepney*, January 4. 1645.

Levit. 10. 3. *I will be Sanctified in them that come nigh me.*

WEE have (as you may remember) preached many Sermons upon that Point, *Of Sanctifying the Name of God in the Duties of his Worſhip*: We have ſpoken unto the Point in General, the laſt day we finiſhed. I do not intend to look back to any thing that was ſaid, but we are to proceed to ſhew how the Name of God ſhould be ſanctified in the particular Duties of his Worſhip. Now the Duties of Gods Worſhip, are eſpecially theſe Three:

1. *The Hearing of the Word.*
2. *Receiving of the Sacrament.*
3. *And Prayer.*

Other things come under *Worſhip*, but yet theſe are the three chief Duties of Worſhip; and I intend to ſpeak to al theſe three, and to ſhew how we ſhould ſanctifie the Name of God in drawing nigh unto him, in the *Word*, *Sacrament*, and *Prayer*.

We might chuſe ſeveral Texts for all theſe, but they fal full within the General, and therefore it ſhal be ſufficient, for to ground the Sanctifying of Gods Name in theſe Duties of Worſhip upon this Text.

1. *Of Sanctifying the Name of God in the Hearing of the Word.*

THat which we are to ſpeak to this morning, it is the Sanctifying of the Name of God in the hearing of his Word; If you would have the ground of what we are to ſay concerning this in a particular Scripture, you may have it in *Luke*, 8. 18.

take heed therfore how ye hear: It is not enough to come to hear the Word, that is good, and no question but God is pleased with the willingness of people to come to hear his Word, but you must not rest barely in hearing, but *take heed how you hear*. Now this is a Point of great consequence, and I hope it may do good, to help to make many Sermons to be profitable to you, and the Point (I hope) is seasonable, and wil be very suitable unto you: For those that come to hear so soon in a morning, and are willing, even in hard weather, to come out of their beds, they give some good testimony that they do desire to honor God in their hearing, and to get good by their hearing; and 'tis pity that labor and pains should be bestowed, and no profit, but hurt rather got by it, which God forbid. Therefore now I am to speak to a Point that may help you so to hear, as may recompence al your labor and pains in hearing. In preaching to those that come to hear, so that they may get good and benefit by it, there is a great deal more encouragement than to such as come in a formal way, because they use to come: therefore this Point being a great Point, I shal open it somwhat largely, and cast it into this Method:

First, I shal shew you, *That the hearing of Gods* Word *is a part of the Worship of God*; for otherwise I could not ground it upon my Text.

Secondly, I shal shew you, *How we are to sanctifie Gods Name in the Hearing of his Word, either in regard of preparation unto it, or our behavior in hearing of the Word.*

Thirdly, *Why it is that God will be sanctified in this Ordinance of His.*

Fourthly, *How God will sanctifie himself in such as do not sanctifie his Name in the hearing of his Word.*

Fiftly, *How God will sanctifie his Name in vaies of mercy to those that are careful to sanctifie his Name in the hearing of the Word.*

These are the Five Principal things that concern this Argument.

For the First, *That the hearing of Gods Word, it is a part of Gods Worship.* You heard in the opening of the Worship of God in the General, what it was: I told you it was, *a tendring up*

up of the creatures homage to God, as teſtimony of the reſpect that the Creature did owe to God: Now if that be the nature of Worſhip, certainly the hearing of Gods Word, it is a part of the Worſhip of God: For, in the hearing of Gods Word, we

Firſt, Do profeſs our dependance upon God for the knowing of his mind, and the way to Eternal Life: Every time we come to hear the Word, if we know what we do, we do thus much; We profeſs, that we do depend upon the Lord God for the knowing of his Mind, and the way and Rule to Eternal Life; we do as much as if we ſhould ſay, Lord, of our ſelves we neither know thee, nor the way and means how we ſhould come to be ſaved, and therfore that we might teſtifie our dependance upon thee for this thing, we here preſent our ſelves before thee. Now this is a Teſtimony of the high reſpect we owe to God.

Secondly, *The hearing of Gods Word is a part of his Worſhip*, becauſe in it we come to wait upon God in the way of an Ordinance, to have that good conveyed to us by way of an Ordinance, beyond what the thing in it ſelf is able to do, and therfore 'tis Worſhip; I wait upon God when I am hearing the Word (if I know what I do) to have ſome ſpiritual good conveied to me beyond what there is in the means it ſelf, this makes it Worſhip. When I am buſied in Natural and Civil Actions, there I muſt profeſs, that theſe things can do me no good without God, but I do not wait upon God in an Ordinance for the conveyance of Natural good beyond what God hath put into the Creature; 'tis his Bleſſing with it, that God in the ordinary courſe of his Providence, doth convey ſuch Natural or Civil good in the uſe of thoſe Creatures: But now when I come to hear his Word, I here come to wait upon God in the way of an Ordinance for the conveyance of ſome ſpiritual good that this Ordinance hath not in it ſelf (take it materially) but meerly as it hath an Inſtitution in it, and is appointed by God for the conveyance of ſuch and ſuch things. God doth appoint meat to nouriſh me, and together with his appointment he hath given a Natural power to meat to nouriſh my Body, that in an ordinary courſe of Providence, is enough for the nouriſhment of my Body: but now when I come to hear the Word, I

must look upon that not only as a thing appointed to work upon my soul, and to save my Soul by, not as a thing that hath any efficacy put into it in a natural way as the other hath; it is not the nature of the thing that carries such a power in it, but it is the Institution of God, and the Ordinance of God in it; Now then, when I come to wait upon God in an Ordinance for the spiritual good that is beyond the vertue of any creature to convey to me, certainly I worship God, that is a special part of worship to wait upon God in this way: Therefore in these two respects, the hearing of Gods Word it is a part of the Worship of God, and I beseech you remember these two things every time you come to hear. I come now to give a Testimony that I am not able to understand God, and the way to eternal life of my self, but I do depend upon God for the knowledg of it. And here I come to wait upon God for the conveyance of that good to my soul that is not in the power of any creature to convey: Now I worship when I do these.

But further, (you shal find it more plain when we come to open how we should sanctifie Gods Name in the hearing of His Word.) This is Divine Service, as much as any Service can be performed. Heretofore our Prelates and those kind of men, made all the Worship of God to be in their Divine Service (as they call'd it) which was of their own inventions, and made light of the preaching or hearing of the Word, but the Word is a great part of that Divine Service that God requires of us in His Worship, and in it you do tender up your Homage to God: You therefore must not only when you come to hear, think, I come to get something, I come to understand more than I did, and to hear such a mans parts, and the like; but remember you come to tender up your Homage to God, to sit at Gods feet, and there to profess your subjection to Him: That is one end of your coming to hear Sermons.

Quest. Now then you wil say, *What should be done in the hearing Gods Word, so as Gods Name may be Sanctified?*

Ans. For that, as we opened in the General, That in the Duties of Gods Worship, there must be preparation, and then an answerable behavior of the soul. So here, there must first be a preparation of the soul to this Work, and then an answerable behavior of the soul in it.

1. There

1. There must be a preparation of the soul, so as when you come to hear, you may with all readiness receive the Word: The soul must be made ready, in *Act.* 17.11. there it is said, *These were more noble than those of* Thessalonica, *in that they received the Word with al readines of mind*: The word is, with al *Alacrity* as wel as readiness; their minds were in a fit preparation to receive the Word: and the Text saith, *They were more noble*: The word that is translated *more noble*, it signifies *better bred*; for I do not take this Scripture as if it were meant only of men that were Earls, or Lords, that did thus receive the Word with readiness, but they were of a more Noble disposition, they were *well bred men*, so the Greek word signifies. A man sometimes preaching to a company of rude People, that never had any good breeding, they wil behave themselves rudely, they slight the Word, and like the Swine regard Acorns rather than Pearls: And the Word is seldom so profitable to a company of rude people that have no breeding at all; but now, there is more hopes to preach to men that have breeding: Men that are exercised in Arts and Sciences, and have some understanding, and some ingenuity in them, they wil hearken to reason. Now there is a great deal of Spiritual Reason in the Word, there is a great deal to convince men that are but Rational Men: Let a man be but a Rational man, and willing to attend to the Word, I say, there is a great deal of Reason to convince him in it, and it is a sign of good breeding, of men of ingenuity, to be willing to hear the Word; Who are those in a Parish that so disregard the Word, as not to hear it, but the ruder sort? There are many, I confess, that are men of parts, perhaps the Word doth not so prevail with their hearts as to convert them, yet if they have any good breeding at all, if the Word be preached in a convincing way, so that they see there is a pains taken, and preached as the Word of God to them, they wil vouchsafe their presence at least; but the rude multitude that know nothing at al, they had rather be in Alehouses drinking and swilling, they never care to hear the Word; As in such a place as this, There are very few of your miserable poor people that come to hear the Word: What place is there fuller of miserable poor people than this place is? and yet what a poor appearance is there of such people at the hearing of the Word?

Word? But now those that have any ingenuity in them at all, or any breeding (for so the word is) they wil *receive the Word with readineß*: But this breeding here spoken of, was a little higher than natural breeding: They were spiritually Noble, and so they had a readineſs in their hearts in receiving the Word. Now this readineſs of heart in receiving the Word consists in these Particulars:

First, When you come to hear the Word, if you would sanctifie Gods Name, you must possess your souls with what it is that you are going to hear, That what you are to hear is the Word of God, That it is not the speaking of a man that you are going to attend upon, but that you are now going to attend upon God, and to hear the Word of the Eternal God. Possess your souls with this, you wil never sanctifie Gods Name else, in the hearing of his Word: therefore you find that the Apostle writing to the *Thessalonians*, he gives them the reason why the Word did them so much good as it did: It was because they did hear it as the Word of God, 1 *Thes.* 2. 13. *For this cause also* (saith he) *thank we God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but* (as it is in truth) *the Word of God, which effectually worketh also in you that beleeve.* Mark, so it came effectually to work, because they received it as the Word of God: Many times you wil say, Come, let us go hear such a man preach; Oh no, let us go hear Christ preach, for as it doth concern the Ministers of God that they preach not themselves, but that Christ should preach in them: so it concerns you that hear, not to come to hear this man, or that man, but to come to hear Jesus Christ. *We as the Ambassadors of Christ do beseech you,* saith the Apostle.

2. Possess your hearts likewise with this Consideration, That I come to hear the Word as an Ordinance appointed by God to convey Spiritual good to my Soul, and this is a very useful Consideration, and especially it concerns men of Understanding and Parts for the helping of them to hear. For men that are of Understanding and Parts, when they come to hear, this temptation is ready to come upon them, That except they hear some new thing that they did not understand before, wherefore

should

ſhould they come? I am able to underſtand as much in ſuch a Point as can be ſaid: and when I have come and heard many times, I have heard but that *I* know before, and upon that they think there is no uſe of coming to hear: Now this is a great miſtake; when you come to hear the Word, you do not come alwaies to hear what you did not know, it may be ſometimes God may dart in ſomething that you did not think of before, or ſo fully underſtand; but ſuppoſe it be not ſo, you are to come to it as an Ordinance of God, for the conveyance of Spiritual good to your ſouls.

You wil ſay, *Cannot we ſit at home, and read a Sermon?*

But hath God appointed that the great Ordinance for the converting, and the edifying of Souls in the way to Eternal Life? True, there is ſome uſe of it; but the great Ordinance is the Preaching of the Word, *Faith comes by hearing* (the Scripture ſaith) and never by reading: So that though when you come to hear, you do not hear that which you heard not before, yet you come to attend upon this Ordinance for the conveyance of ſome ſpiritual good that (it may be) hath not been conveyed before, or in a further degree than it hath been conveyed before; and ſo you ſhould come to hear the Word with your hearts poſſeſt with that Meditation, That it is the Word of God, and the great Ordinance that God hath appointed for the conveyance of Spiritual good; ſo that I come now in obedience to God, and in this I do teſtifie my reſpect to God, that I wil attend upon this Ordinance of His for the conveyance of ſpiritual good to me, and although I may think that this or the other means may do the deed as well, yet becauſe God hath appointed this to be his Ordinance, therefore in obedience to him I wil attend upon this means rather than upon other means: as you know *Naaman* he thought the other waters would have been as good as the waters of *Jordan* to have healed him, but if God wil appoint him the waters of *Jordan*, that they ſhould heal him rather than other waters, he muſt waſh there: No queſtion but other waters had as much Natural Vertue in them as they had, but becauſe the waters of *Jordan* were the Ordinance that God for that time had appointed to cure his Leproſie withal, he muſt come and waſh in thoſe waters rather than in any other:

So,

So, becauſe preaching of the Word is the great Ordinance that God hath appointed to convey himſelf by, therefore he doth require that thou ſhouldeſt ſhew thy reſpect to him, ſo far as to attend upon him in this Ordinance.

The Second thing that is to be done in way of preparation, it is, *To plow up the fallow ground of your hearts, and not to ſow amongſt thornes*; as you have it in *Jer.* 4. 3. and ſo in *Hoſ.* 10. The Word of God (you know) is compared to ſeed, in that Parable of Chriſt, in *Mat.* 13. And an Auditory is compared to the ground: I ſuppoſe you are al acquainted with that Parable of the Sower, that it is to ſet out the Miniſtry of the Word, and what fruit it hath upon the hearts of men; a Congregation is like the Field, and a Miniſter preaching is like the Sower that ſows the Seed in the Field; he knows not which Truth, whether that or the other wil proſper; the ſeed being ſowed, in ſome part of the ground is loſt, and in another part it grows: ſo in one Pew the ſeed of the Word is loſt, in another Pew it grows up. But now, if people that are compared to the ground, would ſo hear the Word, as Gods Name may be ſanctified in it, their hearts muſt be plowed: as if one ſhould ſow ſeed upon green ſoil, ſow it in the fields upon green graſs, What would become of it? The ground muſt firſt be plowed for the preparation of the ſeed.

Queſt. But you wil ſay, *What is the meaning of the plowing of our hearts for the preparation of the* Word?

Anſ. The meaning is nothing elſe but this; The work of Humiliation, the humbling of the ſoul before the Lord when it doth come to hear Gods Word.

Humble it in theſe Two Regards:

Firſt, Be humbled for your *Ignorance*, that you know ſo little of Gods Mind as you do.

Secondly, Be humbled for al the ſinfulneſs of your hearts, be ſenſible of the ſinfulneſs and wretchedneſs of your hearts, and the miſerable condition that you are in; if you can get your hearts broken with the ſence of your ſin and miſery, and come ſo to hear the Word, it is very like the Word may be of mighty uſe, and Gods Name may be very much ſanctified in your hearing of the Word.

You

Object. You wil ſay, *Muſt we plow up our hearts before we come to hear? It muſt be the Word that muſt plow us, the Word is the Plow, and ſo the Miniſters of God are compared to Plowmen in the Word.* He that puts his hand to the Plow, and looks back, is not fit for the Kingdom of Heaven.

Anſw. It is true, it cannot be expected that the heart ſhould be throughly plowed as it ought, but by the Word, therefore at the firſt coming to hear, there is no hope that men will ſanctifie Gods Name til the Word gets in to plow them, and ſo by getting at one time into their hearts they come to be prepared for hearing at another time. And yet ſomwhat may be done before, by that natural knowledg that men have, they may come to know themſelves to be ſinners, and come to underſtand themſelves to be very weak and ignorant by ſome knowledg that they may have by the works of God, and by conference with others, and by reading, and the like; and ſo they may in ſome meaſure come to have their hearts to be humble. And it is good to make uſe of theſe to humble the heart: but now, You that have heard the Word often, and yet have not ſanctified Gods Name, there be Truths that you have heard heretofore, that if you had made uſe of in private to have plowed up your hearts, they would have prepared your hearts for the next time in hearing of the Word; if therefore you would hear the Word with a great deal more profit than formerly, your hearts muſt be plowed by Humiliation.

Secondly, The heart muſt be plowed, by laboring to get out thoſe thorns that are in the heart, thoſe luſts that grow deep in the heart as thorns grow in the ground: labor to pluck them out, that is, when thou comeſt to hear the VVord, get thy heart into that frame, as to be willing to profeſs againſt every known ſin that thou haſt found in thy heart, labor to find out thoſe luſts that are in thy heart, and then profeſs againſt them, that thou art willing to have them to be rooted out of thy heart: if men and women would but do thus when they come to hear, that God might ſee this in them, that they have before they come profeſt againſt every known ſin; this would be an excellent thing indeed.

3*ly.* Again in the third place, which will follow from hence:

When thou comeſt to hear the VVord, come with reſolution to yeeld to what ever God ſhal reveal to be his Mind: I am now going to hear thy VVord, O Lord, to wait upon thee, to know what thou haſt to ſay to me; and thou that art the ſearcher of the ſecrets of all hearts, Thou knoweſt that I go with ſuch a reſolution to yeeld up my ſelf to every truth of thine: How would the Name of God be ſanctified if you did thus come to hear the VVord! If you did come with ſuch a reſolution, *Job*, 32. 34. *That which I know not, teach thou me; and if I have done iniquity, I will do no more.* In *Iſa.* 2. 3. you have a Propheſie of the Gentils, how they ſhould come to the VVord, *And many people ſhall go and ſay, Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of* Jacob, *and he will teach us of his waies, and we will walk in his paths*: Here's a bleſſed diſpoſition when you come to hear the word. Some of you come together in ſtreets and lanes, and over the fields; when you come together, and meet one with another as you walk over the fields, make uſe of this Text, Oh! that this Propheſie might be fulfilled in your coming over the fields every Lords day, morning, and at other times, that you would ſay one to another, or when you cal one upon another to go to hear, *Come, let us go up to the houſe of the Lord, and he will teach us of his waies, and we will walk in his paths.* We are reſolved, that what ever the Lord ſhal teach us to be his waies, we will ſubmit unto it. This is a due preparation of the heart for the ſanctifying of Gods Name in hearing of his VVord.

Fourthly, When you come to hear the word, *Come with longing deſires after the Word*, come with an appetite to it: As in 1. *Per.* 2. 2. *As new-born babes deſire the ſincere milk of the Word, that you may grow therby.* Do it as new-born babes. Now you know little babes, they do not deſire milk to play withal, but only to nouriſh them: Children of three or four yeers old, they may deſire milk to play with; but new-born babes never care for it but when they are hungry, to nouriſh them. And ſo it is true, many come to hear the VVord to play with it. But now you ſhould come to hear the word as new-born babes, with a hungring deſire after the word, that your ſouls may be nouriſhed thereby. That were excellent, if every Lords Day, and at other daies, you did

did come as hungry to the VVord, as ever you went to your dinner or ſupper, the Word of God ſhould be unto you, *more than your appointed food*, and then you are like to grow by it, and to ſanctifie Gods Name in it.

Fiftly, *Pray beforehand, That God would open thine eyes, and open thine heart, and accompany his word.* Thus did *David*: *Open mine eyes, O Lord, that I may underſtand the wonders of thy Law.* And you know what is ſaid of *Lydia*, *The Lord opened her heart, to attend to the Word that was ſpoken.* Now ſeeing it is an Ordinance thou doeſt expect more good from, than what it ſelf of its own Nature is able to convey, thou hadſt need to pray, Lord, I go to ſuch an Ordinance of thine, and I know there is no efficacy in it ſelf, it is not able to reach to ſuch effects as I expect; that is, To have my heart ſpoken to, and quickned, and to have mine eyes opened: But O Lord, open mine eyes, and open mine heart; Lord, my heart naturally is lockt up againſt thy VVord, there are ſuch wards in my heart, that except thou art pleaſed to put in a key that may fit my heart, it wil never open: Man, he is not able to know my heart, and therefore he cannot fit a key to anſwer every ward, to reſolve every doubt, to ſilence every objection; but Lord, thou canſt do it: Do thou Lord therefore fit thy VVord this day that may meet with my heart; Lord, I have gone often to thy VVord, and the key hath ſtuck in it, and it hath not opened; but Lord, if thou wouldſt but fit it, and turn it with thine own hand, my heart would open. Oh! Come with ſuch a praying heart to the VVord, and thereby ſhalt thou ſanctifie the Name of God in hearing his VVord: This is to come to the VVord as to the VVord of God, You muſt not come to the hearing of the VVord, as to hear a Speech, or an Oration; but come in ſuch a preparation as this is: and ſo (I ſay) God wil be glorified, and you ſhal be profited.

The next thing is, *What ſhould be the behavior of the ſoul in the ſanctifying Gods Name in the Word when it is come.* Now to that there are theſe Particulars:

Firſt, *There muſt be a careful attention unto the WORD*, you muſt ſet your hearts unto it, as *Moſes* in *Deut.* 32.46. he ſaid unto the people, *Set your hearts unto al the words which I teſtifie*

among you this day, which you shall command your children to observe to do; for it is not a vain thing for you, because it is your life. Set your hearts to it, for it is not a vain thing, it is your life: when you come to hear the word give diligent attention to what you hear. In *Act.* 8. 6. it is said, *The people with one accord gave heed unto those things which Philip spake.* They gave heed. The word is used often in Scripture; sometimes it is used for to beware of a thing, *Beware of the leaven of the Pharisees*, beware of them: As a man when he sees an enemy, and is aware of him, he is very diligent to observe how to avoid him. So, in the like manner must be as much diligence to get good by the word, as one would be diligent to avoid any danger whatsoever. And the word signifies sometimes to give such heed as a Disciple gives unto his Master, so they gave heed to the word. So in *Prov.* 2. 1, 2. *My son, if thou wilt receive my words, and hide my Commandements with thee, so that thou incline thine ear unto wisdom.* We must diligently attend, and not suffer our eyes and our thoughts to be wandring, but diligently attend to what is said. My Brethren, there is all things that may challenge attention in the word.

What would make you attend to any thing?

First, If he that speaks were much above you, if it were a great Prince or Lord that spake to you, then you would attend. Now, though it is true, it is but a man, that, it may be, is inferior to most of you, that speaks; yet know, in him it is the Lord of Heaven and Earth that speaks to you. And so you know what Christ saith, *He that heareth you, heareth me*: So, though you would not attend in respect of the Messenger so much, yet as it is the Son of God that is speaking to you, it may challenge your attention. This day if you should hear a voyce out of the Clouds from Heaven speaking to you, would you not then listen? The truth is, we should listen as much to the voyce of God in the Ministry of his word, as if so be that the Lord should speak out of the Clouds to us. And I wil give you a Scripture for that, that the voyce of God in his word should be as much regarded of you, as if God should speak from Heaven to you by an audible voyce out of the Clouds. In 2 *Pet.* 1. 18, 19. *This voyce which came from Heaven we heard, when we were with him in the holy Mount.* But mark, verse 19. *We have also a more sure Word of Prophesie, where-*

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unto ye do well that ye take heed. Mark, We heard a voyce from Heaven, saith *Peter*; yea, *but we have a more sure word of Prophesie, whereunto you do wel that ye take heed.* There was a voyce from Heaven spake. You wil say, If we had heard that voyce, we would have given heed to that. Saith the Apostle, *You have a more sure Word of Prophesie.* Now Prophesie in Scripture is taken for Preaching; *Despise not Prophesie*: As if the holy Ghost should say, You must have regard to the VVord of Prophesie as you would have regard to any Voyce from Heaven: Suppose an Angel should come and speak to you, would not you attend to him? then whatsoever thoughts you had, they would be taken off, for there is an Angel that is come down from Heaven to speak: Now mark what is said in *Heb.* 1. 1. *God who at sundry times, and in divers manners spake in times past to the fathers by the Prophets, hath in these last daies spoken unto us by his Son, whom he hath appointed Heir of all things; by whom also he made the worlds.* And then ver. 3. he describes his Son, *And being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they*: If a Prophet should come and speak, that is not so much as if the Son of God comes, no, nor as if an Angel should come, for Jesus Christ hath obtained a more excellent Name than the Angels, and it is Christ that is the Ministry of his Word, *He that heareth you, heareth me.*

Secondly, That which would cause attention, is the greatness of the matter propounded: It's true, if a man should speak of some slight and vain things, there need not so much attention. My Brethren, the matters in the word are the *great Things* of God, it is the Voyce of God, the great Mysteries of Godliness, those deep things that the Angels themselves desire to pry into; yea, the Angels themselves by the Churches they come to have the knowledg of the Mysteries of God. I make no question but in the Ministry of the word among the Churches, the Angels they attend and come to some knowledg in the Mysteries of Godliness; for so the Scripture saith, *That they have it by the Churches*, there the greatest things of Gods Will, the greatest Counsels of God that were kept hid from al Eternity, are opened to you in the Ministry of the word: We do not come to tel you tales,

tales, and the conceits of men, but to open the great Counsels of God, wherein the depth of the wisdom of God comes to be revealed to the children of men, and therfore this cals for attention.

Thirdly, Suppose they be great things, yet if they do not so much concern us, there is no such great reason of attention; Therefore in the Third place, that which we speak, it is *Your Life*, it is that concerns your Souls and Eternal Estates: Your Souls and Everlasting Estates do lie upon the Ministry of the VVord; if that be made effectual to you, you are saved: if that be not made effectual to you, you are damned and undone for ever. If we should come to tel you of somthing whereby you might get some good Bargain, or of a way how to get great Riches, I make no question but you would rise, though it were a cold or rainy morning: But know, when you are called to hear the VVord, you are called to hear that which may do you good for ever, that for which you may bless God for to all Eternity with the Angels and Saints in the highest Heavens; If they be such things of so great concernment, then there had need be great attention: You know what Christ said to *Martha* when she was troubled about his entertainment, *Luke* 10. 41. *Martha, Martha, thou art careful and troubled about many things, but one thing is needfnl; and* Mary *hath chosen that good part which shall not be taken away from her.* What did *Mary* choose? It was this, That she did diligently attend upon Jesus Christ to hear the VVord from his own mouth, when *Martha* was busied in the house to provide for his entertainment; but it is a better thing to attend upon the word, than to entertain Christ in your houses: You that are of loving dispositions, that if a good Minister shall come to your houses, or a good Christian, that you see but the Image of Christ in, your hearts spring within you, and you wil do any thing to entertain them: Well, but what if Jesus Christ should come, if you knew that such a man that came within your doors were the Son of God, how would you bestir your selves to entertain him? But know, it is a more acceptable Service to Jesus Christ to attend upon his word, than to provide for him in your houses: And there is great reason too that we should be diligent in drawing nigh to the word, and give ear unto it; because you find that the Lord doth expresse him-

himself in the Scripture, how he gives ear to us when we speak to him. God is said to incline His ear, sometimes to open His ear, sometimes to bow His ear, sometime, to cause his ear to hear, and divers such expressions there are to that purpose. Now if God when we that are poor wretches speak to Him, shal bow His ear, bend His ear, open His ear, cause His ear to hear, much more should we when we come to attend upon Him.

2. Secondly, As there must be attending to the word of God, so there must be an opening of the heart to receive what God speaks to you; it is true, it is the work of God to open the heart, but God works upon men as upon Rational Creatures, and He makes you to be active in opening your hearts, so that when you have any Truth come to be revealed, you should open your understandings, your conscience, and will, and affections, Oh Lord, thy Truth which thou art presenting here to my soul at this time, let it come in, let me receive it, as the expression is in *Prov.* 2. 1. *My Son, if thou wilt receive my words*; and then ver. 10. *When wisdom entreth into thy heart*: The words of wisdom, the words of God, they must enter into the heart, get in; it may be they get into thy ear, but that's not enough, they must get into thy heart; in *Job* 8. 37. There Christ complains that His VVord had no place in them; that's a sad thing when the VVord of God shall have no place in the heart. If a temptation to sin comes, that hath a place in the heart; but when the word comes, that hath no place in the heart; I say, it is a very sad thing that we can find no room for the VVord; we should get room for the word; Open ye gates, *Stand open ye everlasting doors, that the King of Glory may come in*: Know, that when you come to hear the word, the Lord is knocking at the doors of your hearts; have not you felt it sometimes? Open, O open the doors, let all be opened to receive the word into your hearts. That is the Second thing for the behavior of the Soul in Hearing.

3. The Third thing is, The careful applying of the word: so in *Prov.* 2. 2. There must be an applying of the heart to the word, and an applying of the word unto the heart. All action is by an application of the thing that doth act unto the subject; there must be an application of the word to thy soul: As now, suppose

ſuppoſe thou comeſt to hear the VVord, and thou heareſt of ſome ſin that it may be thou knoweſt thou art guilty of, take the VVord, and lay it to thy heart, and ſay, The Lord hath met with my Soul this day, the Lord hath ſpoken to me, to the end that I might be humbled for this ſin, and the other ſin, that my Conſcience tels me I am guilty of: So, doth the Lord put thee upon a Duty that concerns thee? Acknowledg this, the Lord hath ſpoken to me this day, and put me upon the Reformation of my Family, and the Reformation of mine own heart. Is there a word preſented? apply that, and let not the trouble of thy heart cauſe thee to caſt off that word that God hath ſpoken to thee. The Application of the VVord to thy heart is of marvelous uſe, and it concerns not only Miniſters in general, to lay before people the Doctrine of the Goſpel, but to apply it: And know, that it concerns you as well as Miniſters to apply it; and not only when they come to that that is called Uſe, but all the way in the opening of the word, it concerns you al to apply it to your own Souls, and to conſider, How doth it concern me in particular? My Brethren, there is no ſuch way to honor God, or get good to your own Souls, as the application of the VVord unto your ſelves. As a man that is aſleep, if there be a noiſe made it will not awake him ſo ſoon; but come and call him by his name (and ſay, *John*, or *Thomas*) and that wil awake him ſooner than a greater noiſe will. So, when the VVord makes a noiſe when it is delivered only in the General, men take little notice of it; but when the word comes particularly to the ſouls of men, and doth (as it were) call them by name, this awakens them. Now, God many times doth ſpeak to your hearts, but you ſhould apply it: you know the word is compared to meat, and it muſt be applied to the body. Then do we worſhip God in a right way when as we take notice of Gods word, as concerning us in particular; as that notable Scripture that you have in 1 *Cor.* 14. 25. where there came a poor man into the Church of God, and hears Propheſying, hears the word opened, and the text ſaith, *he is convinced of all, he is judged of all*; and then in verſe 25. *Thus are the ſecrets of his heart manifeſt, and ſo falling down on his face he worſhips God, and reports that God is in you of a truth*: That is, when the word comes

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and meers with his Soul in particular, that he finds himself to be aim'd at by the word, then he worships God, and saith that God certainly is in them. Here's the reason now, that when you come to hear the word, you do not worship God, because you apply it not to your selves; you are ready to say, This was wel spoken to such a one, and it concerns such a one; but how doth it concern thy Soul in particular? Sometimes the Lord doth even force men and women to apply it whether they wil or no, for that they think the Minister speaks to them in particular, and that no body was spoken to in the Congregation but themselves: This is a mercy when the Lord doth it unto you; but it is a greater mercy when the Lord gives you a heart to apply it to your selves; and although it may trouble you a little for the present, yet be willing to apply it, and account it a great mercy from the Lord, That the Lord wil be pleased to speak in particular to your souls.

Fourthly, We must mix Faith with the word, or otherwise it wil do us but little good; apply it, and then beleeve it. In *Heb.* 4. 2. it is said, That *the Word preached did not profit them, not being mixed with Faith in them that heard it.* Wherefore there must be a mixture of Faith, to beleeve the word that the Lord brings unto you. Now concerning that, I'le but propound these few Particulars:

Quest. You wil say, *Must we beleeve every thing that is spoken? somtimes there are some things spoken that we cannot tell how to beleeve?*

Ans. I do not mean so, to beleeve every thing meerly being spoken; for you must take heed *What* you hear, as wel as *How* you hear. But do thus much at least:

1. In the first place, Whatsoever comes in the Name of God to you (except you know certainly it is not according to the written word) you owe so much respect to it, as to examin it, at least to try it, whether it be so or no, as it is said of those wel-bred men that I spake of, that they did examine whether things were so or no. Do not cast off any thing presently that comes in the Name of God: Now any thing that hath the broad Seal upon it, you must not disobey. You wil say, It may be counterfeit? But do not disobey it till you be sure it be counterfeit.

Oh that men would give but this respect to all things that they hear, never to cast them off til they have examined and tried whether they be so or no.

2. Secondly, Do but grant this respect to the Word that is spoken to you; as to think thus: What if all that I hear spoken against my sin, which laies open the dangerous condition that my soul is in, prove to be true? what a case were I in then? This hath been the beginning of the Conversion of many Souls, the having but such a thought as this: It may be things are not so terrible as I hear, but what if they do prove so? then I am undone for ever. Dare I venture my Soul, and my eternal Estate, upon hopes that these things are not so bad as I hear? I beleeve if you would put your selves to it, you would think it a bold adventure, and the comfort that any of you have grounded upon this, meerly hoping that things are not so bad as you hear, it is a curled comfort that hath no sure bottom: Grant that respect therefore to the Word.

3. Thirdly, Consider this: It may be I do not see cleerly that these things are so which are delivered, I do not see enough to beleeve them now; but what if I were now dying? what if I were now going to receive the sentence of my Eternal Doom? Would I not then beleeve these things? would I not then think what I hear out of the word to be true? It is an easie matter for men to reject the word while they have their healths, and prosperity: But if you were to die, and upon your sick and death bed; if you saw the infinite Ocean of Eternity before you, what would you say then? were the word true, yea, or no? would you give belief unto the suggestions of the Devil then? We find it by experience, That men that could easily cast off the word in their healths, yet when they have come to lie upon their sick bed, and death bed, they found the word true. Beleeve it now, as well as then.

4. Consider, If thou dost not beleeve, what a case art thou in? Am I worse than the Devils themselves? The Scripture tels me, *That the Devils beleeve and tremble*: Why Lord, do I come to hear Sermons, and am I more hard to beleeve than the very Devils themselves? They do beleeve that word that I cast off, and they tremble at it, but my Soul is not at all stirred, as if there

there were no reality in such things that have been spoken to me. There be other things which may further help us towards beleeving of the Word of God, but these shal suffice: And certainly my Brethren, til we come to this, to beleeve the word, though we should sit under it many yeers, it will do us little good, and we shal never sanctifie the Name of God in the hearing of it.

SERMON IX.

Preached at *Stepney*, Jan. 11. 1645.

Levit. 10. 3. *I will be Sanctified in them that come nigh me.*

THE next thing for the right behavior of the soul for sanctifying Gods Name, is this: We must receive the word with meekness of spirit: that you have in *Jam.* 1. 21. *Wherfore lay apart all filthineß, and superfluity of naughtiness, and receive with meekneſs the ingrafted word which is able to save your souls. Receive with meekneſs*: The former part of this Scripture I confess concerns somwhat that was before, about the preparation of the soul, and we shal perhaps afterwards in the Application come to open the former part of this verse, *Lay apart al filthiness, and superfluity of naughtiness*: (but only now we quote the place for this) *Receive with meekneſs the ingrafted Word, which is able to save your souls.* Let there be a quietness in your spirits in attending upon the word, no hurrying. There is a two-fold distemper of passion in many people, that is a great hindrance to the profit of the word, and sanctifying Gods Name in hearing it.

1. The first is a distemper of passion in those that have some trouble of Conscience in them, they are troubled for their sin, and their spirits are in a discontented froward Humor, because they have not that comfort that they do desire, and therefore the word of God when it comes to be preached to them, if it doth not every way suit with their hearts, and if they do not find present comfort by it, their spirits are in a distemper and

frowardneſs, and caſt it off; and if at any time there be never ſuch comfortable things ſpoken in the Word, yet there is an anger in their Spirits, becauſe they are not able to apply the word to themſelves, and they think, This doth not concern me: Now there ſhould be meekneſs of Spirit in thoſe that are in trouble of conſcience above all; they ſhould quietly attend upon the word, and wait for the time that God will ſpeak peace to their conſciences: And if I cannot find the VVord ſutable to me at this time, yet I may at another time: let me attend with meekneſs, let me receive every thing with meekneſs; the VVord is above me, and if ever I have good, it muſt be by the VVord at laſt. It doth much concern thoſe that are in trouble of conſcience to have meek Spirits.

2. There is another diſtemper in others, and that is worſe; that is, Such as when they find the Word come neer unto them, relating thoſe Sins that their Conſciences tells them they are guilty of, their hearts riſe againſt God and his Word, and Miniſters too; becauſe it would pluck away ſome beloved corruption, becauſe it rebukes them from ſome haunt of evil, ſome diſtemper of heart that they have been, or are guilty of, it puts a ſhame upon them, and therefore their hearts do riſe againſt it. It is a dreadful thing to have the heart riſe againſt the Word. As we read of that froward Prince *Jehoiakim* in the Propheſie of *Jeremiah*, that when the Roll was read in his hearing (ſitting in the Winter time by a great fire) he took a pen-knife and cut it in pieces, and threw it into the fire in anger: and I have read that the Jews kept a Faſt every Yeer, to mourn for that great ſin. And yet this *Jehoiakim* was the Son of *Joſiah*, whoſe heart did melt at the hearing of the word, he had an humble and meek heart when the Law was read, and yet ſee what a different ſpirit *Jehoiakim* had, either from his Father, or Grand-Father. It is a great diſhonor to the Name of God for men to give Liberty to their Paſſions to riſe againſt the VVord; take heed of paſſion, either while you are hearing the word, or after the word; as many of you while you are diſcontented with what is ſaid, when you come in company, what a fury are many men in upon the hearing of ſome things in the Word that comes cloſe to their hearts? Remember when you are hearing

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of the word, that it is that which is above you, and it is not fit for one that is an inferior, to ſhew himſelf paſſionate in the preſence of a Superior: It is true, the Miniſters they may be in as low a condition as you, and in a lower; but the VVord they ſpeak, it is above all the Princes and Monarchs upon the face of the Earth; and it is fit therefore, we having to deal with God, that we ſhould behave our ſelves in a meek Diſpoſition.

6. The next thing for the Sanctifying Gods Name in the hearing of the word, is this, We muſt hear it with a trembling heart, with fear as wel as meekneſs; and for that you have that famous Scripture, in *Iſa.* 66. beginning, *Thus ſaith the Lord, Heaven is my Throne, and the Earth my Footſtool, where is the houſe that they build unto me, and where is the place of my reſt? For all thoſe things hath my hand made, and all thoſe things have been, ſaith the Lord; but to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my Word.* This is a moſt admirable Scripture: Mark how God lifts up himſelf in his Glory; ſo great a God, as the Heaven is my Throne, and the Earth is my Foot-ſtool, where is that Houſe that ye will build unto me? But then may a poor ſoul ſay, How ſhal I be able to ſtand before this God that is ſo glorious? Saith God, Be not diſcouraged poor ſoul, who doſt tremble at my word, for I look to you. And then this is a further thing obſervable, That God hath a regard to that ſoul that trembles at his word, rather than to any that ſhould build the moſt ſumptuous buildings in the world for him; for ſaith God here, The Heaven is my Throne, and the Earth is my Foot-ſtool, where is the Houſe that ye build unto me, and where is the place of my reſt? They have built a glorious Temple to God, but what do I regard that, ſaith God? I regard one that trembles at my word, more than that great houſe that you have built unto me. It is a notable Scripture to ſhew what a high reſpect God hath, to one that trembles at his word, he regards them more than this glorious Temple that was built unto him: If you were able to build ſuch a place as this was, for the Service of God, you would think it a great matter, it is not ſo much regarded as if you could bring a trembling heart to Gods word, that's a ſpecial thing wherein the ſanctifying

ing of the Name of God consists, when we come to see the dreadful Authority that there is in the word of God, when we are able to see more Glory of God in his word, than in all the works of God besides, for there is more of his Glory in the word than there is in the whol Creation of Heaven and Earth, take the Sun, and Moon, and Stars. You that are Marriners, you have seen much of the Glory of God abroad, that one would think might strike terror into al your hearts; but know, That there is more of the dreadfulness of Gods Name in his Word, than in al his Works: In *Psal.* 138. 2. *Thou hast magnified thy Word above all thy Name*; the Word it is magnified above al the Name of God whatsoever, and it is a very good sign of a spiritual enlightened soul, that can see the Name of God more magnified in his word, than in al his works besides: I appeal unto your Consciences in this thing. Have you ever seen the Name of God to be more magnified in his word, than in al his works? I may with very good confidence affirm this, That there is no Godly Soul upon the face of the Earth, that hath the weakest degree of grace, but hath seen more of the Glory of God revealed in his word, than he hath seen in all the works of God besides, and his heart hath been more taken with it; It requires therefore a trembling frame of heart when we hear it.

And then further: When this is considered, That the word is that which bindeth the soul over, either to life or death, mens eternal estates are to be cast by the word; certainly then it requires a trembling heart to hear that by which the eternal estate of man is to be cast; we do not sanctifie Gods Name when we come to hear the word, except we come with trembling hearts, and they are the most likely of al men and women to understand the mind of God: as for such as come with conceited spirits that they understand as much before they come, and think their reach of wit or capacity, is beyond the capacity of any that shal open the word unto them (yet that were not so much, if it did but only rest upon the man, and not reflect upon the word it self.) Now these that are rich in their own thoughts and understandings, are sent empty away; but those that come with trembling hearts to the word, they are the men that are like to understand Gods Counsels revealed in his word. In *Ezra* 10. 2, 3. Shechaniah

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the Son of Jehiel *one of the Sons of* Elam, *answered and said unto* Ezra, *We have transgressed against our God, and have taken strange wives, &c. Yet now there is hope in Israel concerning this thing; now therefore let us make a Covenant with our God according to the counsel of my Lord, and of those that tremble at the Commandement of our God*: So that those that tremble at Gods word, & such as are fittest to counsel, they understand most of Gods mind. And that's another particular of the behavior of the soul in sanctifying Gods Name in hearing his Word.

7. The next is an humble subjection to the word that we hear, our hearts must bow to it, must lie under the word that we hear, it is a very remarkable Scripture that we have in 2 *Chron.* 36. 12. there it is said concerning a great King, *Zedekiah*; *He did that which was evil in the sight of the Lord his God, and humbled not himself before* Jeremiah *the Prophet, speaking from the mouth of the Lord.* It is a very strange expression as any we have in the Book of God, that *Zedekiah* a great King, should be charged with this as a great sin, that he did not humble himself; Humble himself, before whom, you wil say? We are bound to humble our selves before God; but here it is that he did not humble himself before *Jeremiah* the Prophet: Why before the Prophet? *Because he spake from the mouth of the Lord.* If it be any messenger that speaks from the mouth of the Lord, God expects that we should humble our selves; so that if any Truth comes to be delivered unto you, the Lord expects that you should fal down and yield obedience to it; whatsoever your thoughts, your judgments, your opinions have heretofore been, if there come any thing in the word against it, you must submit your judgments, submit your very consciences, you must submit your wills, whatsoever your hearts have been set upon, though it hath been never so contentful to your Spirits before, yet now submit, and yield though it go never so cross unto your minds, your wills, your ends, yet all must be submitted, and laid down flat before the word, so as to be willing to deny your selves of any thing in the world. When a man or woman can say thus; Lord, it is true, I confess before I heard thy word opened in the evidence and demonstration of the Spirit unto me, I was of such a mind, and my heart went after such and such contentments,

tentments, and I thought it was impoſſible that ever my heart ſhould be taken from them, but O Lord thou haſt been pleaſed plainly to ſhew to me by the opening of thy word in the evidence of thy Spirit, what thy mind is: Now whatſoever becomes of my name, of my comforts, of my contentments in this world; Lord, here I caſt down al before thee, I ſubmit unto thy word; this is a gracious frame. Now is the Name of God extoll'd, and lifted up in hearing of the word, the Name of God is ſanctified in ſuch a word of ſpirit as this is. I have read of a German Divine writing to *Oecolampadius*, another famous German Divine; he hath this Expreſſion: Oh let the Word of God come, and though we had 600. necks, we would ſubmit them al unto the word of God, ſaith he. So it ſhould be the temper of ſuch as hear the word, and deſire to ſanctifie Gods Name in it, let the word of God come this morning, let God ſpeak, and we wil ſubmit, had we 600. necks; we will ſubmit all we are, or have, to this word of the Lord, it is the word of God, that we are willing ſhould triumph over us: To have a Congregation to lie down under the word of God that is preached to them, is a moſt excellent thing, and Gods Name is much ſanctified; we do not brethren, deſire you ſhould lie under us; we are not only willing, but we are very deſirous that you would examin what we ſpeak to you, whether it be according to the word of God or no. But look to it, that if we do ſpeak to you that which is the word from the mouth of the Lord, know then that God expects that you ſhould ſubmit your Eſtates, your ſouls, your bodies, all that you are and have to this word: and that is another Particular in the ſanctifying of the Name of God in hearing the word; there muſt be an humble ſubmiſſion of the ſoul unto it.

8. Another Particular wherein the behavior of the ſoul for the ſanctifying of Gods Name conſiſts, is this: The word it muſt be received with love, and with joy; it is not enough for you to be convinced of the Authority of it, and to think thus: Well, I muſt yield to it, this is the word of God, and if I do not yield to it, I muſt expect the plagues and judgments of God to follow it: That is not enough, but you muſt yield to it with love, and with joy; except you receive the word with love and

and with joy it is not ſanctified: you do not ſanctifie Gods Name, nor is it ſanctified unto you. You muſt receive the word, not only as the *True* word of the Lord, but as the *Good* word of the Lord. In *Theſſ.* 2. 10. we find it to be the cauſe of mens being given over to a ſpirit of deluſion, *becauſe they received not the Word of God in love*: It is ſpoken of Antichriſt, that at his coming, he ſhal come with al deceivableneſs, and he ſhal prevail with them that periſh: Who are they? *They that receive not the love of the truth, that they might be ſaved.* It is not enough my Brethren, to receive the truth that we might be ſaved, but we muſt receive the love of the truth if ever we would be ſaved: good is the word of the Lord to my ſoul. And we muſt receive it with *joy* too as wel as with *love*; *Prov.* 2. 10. *When wiſdom entreth into thy heart, and knowledg is pleaſant unto thy ſoul; then diſcretion ſhal preſerve thee, underſtanding ſhal keep thee, &c.* That is a great matter, when the word reveals ſome Truth to thy underſtanding, and thou canſt ſo receive it as it ſhould be pleaſant to thy ſoul, that thy ſoul rejoyces in it; it is a good word, it is that which doth me good at the heart. When a people can hear the word, and the word coming neer unto them, they can ſay, This word doth me good at the heart, it is pleaſant to my ſoul; that is excellent. In *Act.* 2. 41. the Godly are deſcribed (thoſe that did receive the word ſo as to ſanctifie Gods Name in it) by this, *That they gladly received the Word, and were baptized: and the ſame day there were added unto them about three thouſand ſouls.* There were three thouſand in one day that did gladly receive the word: What an Auditory had *Peter* at this time! Then the word it did them good, when they gladly received it.

Obj. But it may be ſaid, *We read in* Matth. 13. *of the ſtony ground, the hearers that were not good, and did not profit by the Word ſo as to be ſaved, yet they received the Word with joy. And* Herod, *it is ſaid of him, That he heard* John Baptiſt *gladly. It ſeems then that it is not enough to receive it with gladneſs.*

Anſw. To that I Anſwer, Firſt, There muſt be that which Hypocrites may have, if there be want of that, we cannot ſanctifie Gods Name. But you wil ſay, *We muſt go further, or elſe Gods Name is not ſanctified.* That I confeſs: Therefore when I ſpeak of gladneſs and joy, know, that I mean another kind of

joy than the ſtony ground had; and ſo certainly the pleaſantneſs that is ſpoken of in *Prov.* which I mentioned before: And the gladneſs that the three thouſand did receive the Word withal, is different from the gladneſs of the ſtony ground. If you ask me, wherein it differs? I would anſwer, it differs thus: The Gladneſs of an Hypocrite in receiving Gods Word, it ariſeth either from the novelty of it, becauſe it is a new thing, and he gets new notions that he had not before; or elſe he is joyful from ſome other carnal excellencies that he finds going together with the Word, ſome Eſteem, or Honor that he ſhall get by it, ſome ſelfiſhneſs there is that makes his heart to be glad, for there is a great deal of Natural and Carnal Excellency that goes along many times with the Word. But now this gladneſs that is ſpoken of in the *Acts*, and in the *Proverbs*, it is the gladneſs that ariſeth from the apprehenſion of the Spiritual Excellencies that there is in the word, as that it is that word that reveals God and Chriſt to my ſoul; that word that comes neereſt to my ſoul, to the mortifying of my luſts, and the ſanctifying of my heart: This is that which makes me rejoyce in the word, the Holineſs, and the Spiritual Excellency that I ſee to be in the Word: *Thy word is pure* (ſaith *David*) *and therfore doth thy ſervant love it, and rejoyce in it.* This no Hypocrite can ſay; I ſee the Image of God in his word, I ſee the very glaſs of Gods Holineſs in the word, I feel that in the word that may bring my ſoul to God, wherein my ſoul enjoys communion with God, and Jeſus Chriſt, and it is this that glads my ſoul. If we receive the word with joy thus, we ſhal come to ſanctifie the Name of God in hearing of it. And that's the Eighth Particular.

9. The Ninth Particular is this: If we would Sanctifie the Name of God in his word, *We muſt receive the word into honeſt hearts.* This you have in *Luke* 8. 15. the Parable of the Sower; you ſhall find there, that there are divers grounds that do receive the Seed; and by thoſe divers grounds are meant divers ſorts of hearers: There is firſt the High-way ground, that is, Such as hear the word, and never regard what they hear, and as ſoon as ever they go out of the Congregation, the ſeed of the word is quite gone, and is as if they had not heard at all. And then

then there is the Stony ground, and the Thorny ground, that is, thoſe that hear with joy (as was ſpoken of before) but the cares of the world choak the ſeed of the word; as ſoon as ever they are gone, they are upon their worldly buſineſs, and their thoughts and hearts runs that way. But then there is the good ground, that is, Thoſe that receive the Seed of the Word into a good and honeſt heart; a good, and an honeſt heart, they are both joyned together: By a good heart is meant, a heart that hath no malice in it, a heart that doth deſire to empty it ſelf of every thing that is againſt the word, and which is not ſutable to the Spiritualneſs of the word: A heart (I ſay) that entertains nothing in it that any way makes againſt the word. *A good heart* is a heart (which as the Apoſtle ſaith in *Jam.* 1. 21. and that place may very well come in here to be opened) is *clenſed from all filthineſs, and ſuperfluity of naughtineſs.* The word that is there tranſlated *filthineſs*, it ſignifies Excrements, that which is unclean, that which comes from the Body: ſuch is the ſinfulneſs of your hearts; you come to hear the word, if it be with evil hearts, you mingle that very filthineſs which is as vile before God as excrements are, *And ſuperfluity of naughtineſs*; by that I take is meant, as if the Holy Ghoſt ſhould ſay, Do not think it enough for to purge away filthineſs, that is, notorious ſtinking evils, abominable ſins, that you do not come with ſuch filthy vile hearts, but whatſoever there is in your heart that is any way againſt the word of Grace, it is a ſuperfluity of naughtineſs; all kind of evil thoughts, and evil affections that are more than needs. Look into your hearts and affections, and ſee whatſoever you find there, that is more than ought to be, running out unto any thing that they ſhould not, labor to purge out that, ſaith he, do not ſatisfie your ſelves in any kind of evil whatſoever: it may be you are clenſed from the notorious evils of the world: but if there remains any naughtineſs, any kind of droſſineſs in your hearts that is not grace, it is to be purged out, for it is ſuperfluity. So then, that is a good heart that entertains no kind of evil in it. It may be there is ſome evil, but it doth deſire to purge out, not only that that is filthy, nafty, and abominable; but if there be any thing that ſhould not be there, a good heart is againſt it. And that is a

good heart that is willing to receive any thing that God reveals; as we use to say, Such a man is a good man; that is, you can propound nothing to him that is fit to be done, but he is willing to hearken to you. A good man he hath no kind of evil ends in him, no evil designs at al, but he is willing to hearken to every thing that is good: So, a good heart, whatsoever is good he is ready to entertain; if it be a good thing, his heart is suitable to it, and runs presently unto it; having a good heart it doth presently close with the good word of the Lord.

Quest. But what is meant by an *Honest Heart?*

Answ. By *honesty of heart*, certainly there is more meant than such a one that we call an honest man, that is, a man that is honest in his dealings between man and man; there is many a man that is accounted a very honest man in the world, but hath not an honest heart: I beseech you observe it, That man that hath an honest heart to God, is one that receives the seed of the word, so as he goes beyond the High-way ground, the stony ground, or the Thorny ground, he goes beyond those three sorts of Professors; he is one that hath an eminency in Profession of Religion beyond those three. Now the world accounts many honest men that do not go beyond any of those three; yea, the world doth ordinarily account any of those three to be honest men: As the High-way ground; Are there not many honest men in the world, that regard not the Word of God at all, but only come to hear a Sermon, and as soon as they have done, as it came in at one ear, so it goes out at the other? I fear there are some men and women that are accounted honest men and women in the world, that can hardly give an accompt of any one Sermon they have heard in all their lives; hardly, I say, but the word which they heard is presently taken away from them; and yet these are accounted honest men in the world: But this is not the honest heart the Scripture speaks of. And many there are that go further than these, that come to hear the word with joy, and yet they have not this honest heart: Yea, they may hear the word so as to bring forth a Blade, and yet not have this honest heart. But this honest heart I take therefore to be meant this: An heart that deals squarely and truly with

with God, behaving it ſelf in a beſeeming manner ſutable to that Authority and Excellency that there is in the word of God. As now for Example:

1. Firſt, Among men, He is accounted an honeſt man that deals ſquarely and truly with men in all actions: Such a man you will ſay, is an honeſt man, as honeſt a man as ever broke bread, that is, one that wil deal ſquarely with men, not only in one thing, but turn him to any thing, and you ſhall find a proportion between one action and another: So this is an honeſt heart, not one that only will be forward for God in ſome one action wherein he may enjoy himſelf as wel as God; but one that deals ſquarely with God, let God put him upon duty, upon any Service, God ſhal find him ſtil to be the ſame man: Put him upon any eaſie Service (as many wil imbrace that) or put him upon a difficult Service, it is al one if it be the mind of God; you ſhal find him ſquare in every thing, though he be put upon that which he is like to ſuffer very much in, yet he goes on according to his principles. An honeſt heart is one that hath received gracious principles, and accordingly he acteth, all the world cannot take him off from his principles of Godlineſs that the Lord hath put into his heart.

2. Secondly, An honeſt man is one that provides things honeſt before men, that doth all things in a ſeemly way in all thoſe relations that he hath unto others, that we account honeſty: So when a mans behavior towards the word is ſuch as doth beſeem the word of that God with whom he hath to deal, That look what excellency, what glory there is in the word of God, ſuch a ſutable behavior there is in the heart of a man to it, this is an honeſt heart. So that there are thoſe two things; When a man is ſquare with God in one thing as well as another; And when there is a ſutableneſs in the behavior of the Soul to what excellency there is in the word, when the heart of man will not abuſe the word at all, but behaves it ſelf honeſtly according unto the gravity, holineſs, and weight that there is in the word. And thus now with ſuch a good and honeſt heart we are to receive the Word, if we will ſanctifie Gods Name in it.

10. A tenth Particular is this: If we wil ſanctifie Gods Name in

in the word, we must hide the word in our hearts, we must not only hear the word, but keep it, preserve it, and then we do declare that we account the word of God to be worth something indeed: For, what is it to sanctifie God (as we have opened before in the General) but such a behavior towards him, as may testifie the Excellency of the Name of God, so the behavior of the soul in hearing the word, must be such as must give a testimony to the Excellency of the Word, and manifest the high esteem I have of it. Now if I received a thing that is of great value, if I slight it, and let any body take it from me, I do not give a testimony of the excellency of that thing; but if I take it and lock it up, and keep it under lock and key, I do thereby give a testimony of the esteem that I have of the excellency of that thing. So now, when I come to hear the word, and meet with Truths that I have gotten into my Soul, I close with them, and am resolved within my heart as I am hearing of them, Well, This Truth I will keep through Gods Grace, this concerns me, and I will make much of it, and although I forget other things, yet I hope I shal remember this, To sanctifie Gods Name in hearing of the word: *Isa.* 42. 23. *Hear* (saith the holy Ghost there) *for the time to come.* When we come to the word, we must not only hearken for the present, as many of us while we are hearing, our hearts are stirr'd for the present; Oh that we could but have that affection of heart alwaies, as we have when we are hearing of the word! How many of you have said when you have been hearing such a Sermon, Oh! then me thought I could have gone through fire and water for God? I, but mark it, you must hear *for afterwards.* And in *Psal.* 119. 11. there the Prophet *David* profest, That he did hide the word in his heart, the word was sweet unto him; *Thy Word* (saith he) *have I hid in my heart, that I might not sin against thee.* You that come and hear those Truths upon the Lords Day, if you would hide them thus in your hearts, and keep them al the week, they would help you against the many temptations that you meet withal; you go abroad on the week daies into company, and there you meet with a temptation, and it overcomes you, and you complain, Alas, I am weak, I have met with a temptation and it hath foil'd me: But had you hid the word that you heard

heard on the Lords Day in your heart, it would have kept you from the ſtrength of your temptation that it ſhould not have overcome you. Thoſe that are truly Godly, they have a care to hide the word in their hearts; when they hear it, they think, This word ſhall help me againſt ſuch and ſuch ſins which I am prone to by nature, and when a temptation comes to that ſin I hope I ſhall have uſe of the word that I have heard this day: As now, Suppoſe you hear a word againſt paſſion, then you ſhould hide that word in your hearts againſt that time that temptation comes to paſſion. And you hear a word againſt Senſuality, and abuſe of the Creatures; you ſhould hide that word againſt that temptation cometh. And you hear a word againſt Unrighteouſneſs, and unjuſt dealings; when a temptation comes to that ſin, you ſhould hide that word againſt that time. So, you hear a word that ſpeaks of Obedience to Parents, and Servants Duties to Governors; now you ſhould hide that word in your hearts againſt that time; *I have bid thy word in my heart, that I might not ſin againſt thee.* You ſay, that you would fain withſtand, and not be overcome with temptations: Then here's the way, Hide the word within thee, that thou maiſt not ſin againſt him. And ſo in *Prov.* 2. 1. you have a Scripture to the ſame purpoſe, about hiding the Commandements within us. And then in 1 *John* 2. 14. *I write unto you yong men, becauſe you are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* I have written unto you yong men, you are ſtrong, you have ſtrong natures, and ſo ſtrength of nature for God: But how comes this to paſs? *You are ſtrong, and the word of God abideth in you*: Here is an excellent Scripture for al yong men; you have your memories freſh, and if you wil exerciſe your memories about any thing, it ſhould be in the word of God; it is a comly and excellent thing to ſee yong ones to have the word of God abiding in them, that if you come to them, not only a week, but a month after they have heard the word, they are able to give you an account of it: I am verily perſwaded that there are many yong ones in this place, that are able to give you old ones (if you ask them) an account of what it is to ſanctifie Gods Name in the Duties of Worſhip; And why? Becauſe the word of God abideth in them. It is the

honor

honor of yong men to have the Word of God to abide in them, and hereby *they overcome the wicked one.* And on the other ſide, many yong people that do come to hear the word, it may be they are drawn to it by others, or it may be they love to have a walk in the morning, but the Word of God abideth not in them; and therefore when the wicked one comes with temptations the week after, they are overcome by him; but thoſe that have the word of God abiding in them, they overcome the wicked one. And ſo in *Job* 8. 31. you have a very remarkable Scripture for this purpoſe of keeping the word after we have heard it. *Then ſaid Jeſus to thoſe which beleeved on him, if you continue in my word, then are you my Diſciples indeed.* I beſeech you obſerve it; it is ſaid that the Jews did beleeve in Chriſt, and yet ſaith Chriſt, *If you continue in my Word, then are you my Diſciples*; why were they not the Diſciples of Chriſt that did beleeve in him? By this beleeving therefore we muſt underſtand ſome kind of general notion that they had of Chriſt, they began to think that Chriſt might be the true *Meſſias*; ſome kind of imperfect beleeving they had, but they were not throughly brought off: now ſaith Chriſt, *If you continue in my Word, you are my Diſciples.* As if he ſhould ſay, Do not you think it enough that you come to hear me, and that you are taken by what I ſay; you muſt continue in my word, and then you are my Diſciples: Chriſt will not own that man or woman to be his Diſciple that doth not continue in His Word. O that you would conſider of this, you that ſatisfie your ſelves in having ſome flaſhes of your affections when you are hearing the Word, but do not think that you are the Diſciples of Chriſt becauſe of them: In *Tit.* 1.9. *Holding faſt the faithful Word as you have been taught,* that is the thing you ſhould labor for, to hold faſt the Faithful Word, hold it faſt, that it may not be taken from you, and ſo you ſhal come to ſanctifie the Name of God in the hearing of his Word.

11. The laſt that I ſhall ſpeak to is this: If thou wouldeſt Sanctifie the Name of God in hearing His Word, turn it into practice, or otherwiſe the Name of God is blaſphemed, or at leaſt is taken in vain by thee, if thou doeſt not turn what thou heareſt into practice: So you have it in *James* 1. 22. *He that is*

not

not a forgetful hearer, but a doer of the Word; this man (saith he) *shal be blessed in his deed.* And verse 22. *Be ye doers of the Word, and not hearers only, deceiving your own selves.* The word here that is translated, *deceiving your own selves*, it's a word taken from Logicians, and signifies to make a false Syllogisme. A man that hears the Word, and doth not do it, he doth as it were reason thus: Those that do come to Church (as we use to say) those surely are Religious people; but I come to Sermons, and therfore I am Religious. Now this is a false reasoning, and thou dost but cozen thy self. Be not a hearer only, but a doer of the Word, that thou maiest not deceive thine own soul. *Rom.* 2. 3. *Thinkest thou this O man that judgest them that do such things, and dost the same, that thou shalt escape the judgment of God?* As if he should say, You have the Word, and you are able to judg thereby what you hear, but yet still you are wicked in your lives: this is despising of the riches of the goodness of God towards you. And in *Phil.* 2. 16. you have a remarkable text, where the holy Ghost saith of the Philippians, That he would have them *hold forth the Word of Life.* It were a most excellent thing if it might be said of this Congregation, that as they come diligently to hear, and are willing to take pains to get out of their beds so early in the mornings, so al the week after they hold forth the Word of God. You that are Servants, it may be your Masters are naught, and the Families naught from whence you come; now when you go home, though it may be they will not let you repeat the Sermon, yet you are to hold forth the Sermon in your practice and conversation: How is the Name of God Glorified when we hold forth his Word! This is to let, not only your *light shine*, but the light of the Word shine *before men*, that they may behold it, *and glorifie your Father which is in Heaven.*

So that now, put al these Eleven Particulars together, and then you have made good that expression we find in *Act.* 13. 48. *That the Word of God was glorified.* And to the same purpose we have another Expression in 2 *Thess.* 3. 1. *Finally brethren, Pray for us, that the Word of the Lord may have free course, and be glorified even as it is with you.* This is the commendation of a people, that they do glorifie the Word of God: I beseech you bre-

thren, in the Name of Jesus Christ this morning, that you that are hearers of the Word, would glorifie the Word, and glorifie the Name of God in the Word: Oh that not one of you would be a disgrace or shame to the Word of God; this is the charge that God this morning laies upon you, as ever you expect to receive any good from the Word, or to look upon the face of God with comfort, whose Word this is: Do not be a shame to his Word, and to the Ministers of his Word. Put all these things together, I say, and learn to make conscience of sanctifying Gods Name in hearing the Word, that so there may be none of you that may give any just occasion to others to say, Is this to hear Sermons? Do you get nothing else but this by hearing Sermons? If you should open the mouths of men to say so of you, the Word of God (as much as lies in you) would be disgraced by you; you should rather think thus, It were better for me that I should die, and that I were under the ground and rotting there, than that the Word of God should ever be disgraced by me: Let me hold forth the glory of the Word, the Word is that which hath done good to my soul; the Word is that which I would not for ten thousand worlds but have heard it, and shall I disgrace this Word? shall I give any occasion that this Word of the Lord should be spoken ill of by reason of me? O! God forbid. Therfore if you regard not your selves, and your own honor, yet regard the honor of the Word: If ever you have got any good by the Word, you should go away with this resolution, Well, I will labor all the daies of my life to honor this Word of God that I have got so much good by. If this were but the resolution of every one of your hearts this morning, it would be a blessed mornings work.

SERMON

SERMON X.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

NOW follow the Reasons why God stands so much upon it, That he wil have his Name sanctified in this Ordinance of hearing his Word.

First, It is because there is so much of God in his Word, and therefore we should sanctifie Gods Name. If it were possible there could be sin in Heaven, that sin would be greater than sin committed here: therefore the sin of the Angels when they were in Gods presence, in a more special manner was the greater. The Name of God being in any thing, the greater will be the evil, if we do not sanctifie Gods Name in it: now there is very much of God in his Word, more of God there, than in all the Works of Creation and Providence. In *Psalm* 138. 2. *Thou hast magnified thy Word above all thy Name.* There being therfore so much of God in his Word, we must sanctifie the Name of God in it.

Secondly, God hath appointed His Word to be the great Ordinance to convey the special Mercies that he intends for the good of his People. That we spake to before in the general, in shewing how the Duties of Gods Worship are as a Channel for the conveyance of special good to the Saints: But none more than the Word, that's the Ordinance to convey the first Grace to those that belong to Gods Election. The Sacraments is for strengthening, and therefore there is rather more in the Word, than in the Sacrament; and yet every one thinks in Conscience that he is bound to come carefully to the Sacrament, and to look to Sanctifie Gods Name there. It is an easier matter to convince men and women, that they are bound to Sanctifie the Name of God when they come to receive the holy Communion, than for the hearing of the Word: they think not so much of that, but certainly the Word is appointed to be an Ordinance

of conveying more bleſſing than the Sacrament, becauſe it is appointed to convey the firſt Grace, and to convey ſtrength of Grace as wel as the Sacrament: Now being appointed to convey ſuch great things to the ſouls of the Elect, both the firſt Grace, and ſtrengthening of Grace, and comfort, and aſſiſtance thereof, the Lord expects to have his Name ſanctified in it.

Thirdly, The Name of God muſt be ſanctified in the Word, becauſe the Word is very quick and lively, it works men or women to life or death, to ſalvation or damnation. In *Heb.* 4. 12. *The Word of God is quick and powerful, and ſharper than any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, &c.* It is very quick of operation (the text ſaith) that is, when God hath to deal with men by his Word, he wil not ſtand dallying and trifling with them, but he is very quick with them, either to bring their ſouls to life, or to caſt them away. *The time of mens ignorance God winks at, but now he cals all men to repent.* Let them look to it now: God did forbear in the time of ignorance, but he wil not forbear ſo when the Word comes, *Now is the Ax laid to the root of the tree*: And when was that? when *John Baptiſt* came to preach repentance, becauſe the Kingdom of Heaven is at hand. Though the tree were barren before, and did not bring forth good fruit, yet it might ſtand ſtil, and not be cut down; but when the powerful miniſtration of the Word comes, then the Ax is laid to the root of the Tree: either now come in and be ſaved, or reſiſt the Word and periſh. And therefore that is very obſervable when Chriſt ſends out his Diſciples to preach, in *Mark* 16. 15, 16. ſaith he, *Go ye into al the world, and preach the Goſpel to every creature, and he that beleeveth and is baptized, ſhal be ſaved; but he that beleeveth not, ſhall be damned*: As if he ſhould ſay, there ſhall be quick work made with them: Go and preach, and thoſe that belong to my Election ſhal be brought in to beleeve and be ſaved, and the others ſhal be damned: As if God ſhould ſay, If they wil come in and imbrace the Goſpel, they ſhal be ſaved; if they wil not, they ſhal be damned, and there is an end of them. So that I ſay, we have need to look to it, that we Sanctifie Gods Name in his Word, upon theſe three Grounds: Becauſe there is ſo much of God in his Word: Becauſe he hath appointed it to convey the greateſt Mercies to

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his Saints. And becauſe God is very quick in his Word, one way or other.

We ſhall now proceed to the Application of this Point: And,

Firſt, By way of reprehenſion to al thoſe that do not ſanctifie Gods Name in hearing the Word; and herein we ſhal ſhew their fearful condition, and how God will Sanctifie his Name upon them in waies of judgment, and then when we come to the uſe of Exhortation, to exhort you to ſanctifie the Name of God, there we ſhall ſhew you likewiſe how God will ſanctifie his Name in waies of mercy upon thoſe that do ſanctifie him in waies of obedience in hearing of his Word.

1. For the firſt, Certainly if that be to ſanctifie the Name of God that we have ſpoken of; Gods Name is but very little ſanctified by people that do come to hear his Word, and we have no cauſe to wonder that there is ſo little good got by the Word, becauſe there are ſo few that make conſcience to ſanctifie Gods Name in hearing it: Some there are that are ſo far from ſanctifying Gods Name in it, as they altogether neglect it, and make it a matter of nothing whether they come to hear it or no: Saith Chriſt in *Joh* 8. 47. *He that is of God, heareth my Word; ye therefore hear them not, becauſe ye are not of God.* Certainly he that hath the knowledg of God, and any intereſt in God, and that belongs unto him, nothing is more ſweet to him than the hearing of his Word, but becauſe *ye are not of God* (ſaith Chriſt) *therefore you hear not his Word.* Thoſe men and women that have no intereſt in God, but live without God in this world, they regard not to hear his Word. O how many have we that belong to this place that do ſo! How many live without God in the world, and do declare to all the world that they are not of God? they have no part nor portion in God in that they hear not his Word. Some there are that come to hear it, but they come to hear it as a meer matter of indifferency, in a meer formal and cuſtomary way, or for companies ſake, or to give content to others: Theſe are poor and low ends, thou ſhouldeſt come to hear the Word, as expecting God ſhould ſpeak to thy ſoul for the furtherance of thy eternal good; but your conſciences may tell you what vain and wandring heart you have, when you come

come to hear it. *The eyes of the fool* (ſaith *Solomon*) *are in all the corners of the earth*, up and down wandring, little minding that you are to come to hear God himſelf ſpeak to you in the Miniſtry of man. And if ſo be that it be minded, yet ordinarily the hearts of men do put off the word, and if it come any thing neer to them, they think to ſhift it from themſelves to others. We have a notable Scripture in *Heb.* 12.25. for ſuch men as ſhift off Gods Word when it comes many times very neer to them: *See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him which ſpeaketh from Heaven*: See that ye refuſe not him that ſpeaks the Word, ſee that you do not put him off: And that is the ſignification of it: if you compare it with *Luke* 12.18. you ſhould find that there is the ſame word uſed, where ſpeaking of thoſe that were invited to the ſupper, it is ſaid, *They all with one conſent began to make excuſe*; they began to ſhift it off, that is the ſame word. Oh take heed of this, that when you are hearing the word, and Chriſt comes and ſpeaks to your hearts, and you begin to think that it may concern you, and your conſciences begin to ſtir, take heed that you do not ſhift him off, take heed that you do not put away the word from you by any kind of pretence whatſoever. (It may be) you wil ſay, If I were certain it were the word of God, and that God ſpake to me, God forbid but that I ſhould ſubmit unto it. But though it may be the hearts of men are not ſo notoriouſly rebellious, as to reſolve to ſin againſt the word, which they will acknowledg to be the word of God, yet this is the deceit of the heart, when the heart hath no mind to obey, it will ſhift off the word, and have pretences and put-offs: Oh take heed that you do not ſhift off him that ſpeaks from Heaven, by making any kind of excuſe whatſoever, but when thou heareſt, if the word of God come to thy Conſcience, do not liſten to vain reaſonings that are againſt it. Others there are that cannot tell how to ſhift off the Word, but it will come upon them when they are hearing; it may be they are a little ſtir'd, but it is preſently gone, ſo that they are far from holding the word, far from keeping it in their hearts. Oh! How many of you have been ſtir'd when you have been hearing the word! and how

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happy had it been for you if you had hid those words in your heart that the Lord hath spoken to you in the Ministry of it. If you had but the Invitations of the Spirit now, that sometimes you have had, how happy were it for you? But it is with many in hearing the word, just as with you Marriners when you are to go abroad: Your friends come with you, take their leaves of you, and then you see them stand upon the shore a while; but when you sail a little further, your friends are out of sight, and then you see only the shore; you sail on a little further, and then you see only the houses; you sail a little further, and then you see only the steeples, and such high places; and you sail yet a little further, and then you see nothing but the Ocean. So it is in hearing the word: It may be when you go home, there are some things fresh in your mind; but on the munday morning you have lost some; but then there are some others that do yet present themselvs before you, and then you lose more and more, until you have lost the sight of all; all truths are gone, you see no more of the word, as if you had never heard it. This is not to sanctifie Gods Name; you should treasure up the word as the most rich Treasure that may be.

Another sort to be rebuked are those, who are so far from falling down before the Lord to receive the word with meekness, as they can bless themselves in their wicked waies, notwithstanding the Word comes and meets with them. I only name this, because of that notable Scripture we have, in *Deut.* 29. 18, 19. saith *Moses* there to them, *Take heed, lest there should be among you, a root that beareth gall and wormwood,* (what's that root that beareth gall and wormwood?) *And it come to pass when he beareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, &c.* Take heed there be not among you, a root that beareth gall and wormwood: This is a bitter root in mens hearts, when they can hear the word of God, and have their hearts rise against it, and think with themselves that there is no such matter; these are but meer words, but meer wind; let the Minister say what he will, and talk as long as he will, I will go on in my way, I shall do well enough; that which he saith, it is but his Opinion. I say, when men can bless themselves thus in their way

way, and when there are such tumultuous and rebellious thoughts rising in their hearts, this is a root of gall and wormwood; and take heed of it, it will bring forth bitter fruit one day. But I should quickly be prevented if I should lanch into this argument, to reprove the several waies of sinning against God in hearing of his Word. And therefore I leave those, and come to shew what a fearful thing it is for men and women not to sanctifie the Name of God in the hearing of his Word, that so you may see that God will have his Name Sanctified upon them. And they are these:

In the First place, You that do not sanctifie Gods Name in hearing his Word in those waies that have been opened to you; First, you lose the greatest and happiest opportunity of good that ever Creatures had, for an outward opportunity: indeed, when God moves by his Spirit, if that be neglected, that opportunity is more than meerly hearing his Word; but otherwise, except it be at such a time when God adds his Spirit together with his Word: I say, you that are cast by the providence of God in such a place where the Word of the Gospel is preached to you, applied and urged upon you, if you sanctifie not the Name of God to hear as you ought, and to profit by it, I say, you lose the greatest opportunity for good that is in the world: Oh! what hast thou lost that hast lived many yeers under the Ministry of the Gospel, and yet hast not been acquainted with this mystery of godliness in sanctifying Gods Name in the Word. There are many thousand souls that are, and shall be blessing God to all Eternity for what of God they have met withal in the Word; but thou hast sat under it stupid as a block, dead and barren, and no good hath been done; *Wherefore is there a prize in the hand of a fool, and he hath no heart to get wisdom?* This will lie upon thee heavy one day, the loss of such an opportunity. And that is the first.

In the Second place, Know that this Word that is appointed by God for the conveyance of so much mercy to his Elect, it will prove to be the greatest aggravation of thy sin that can be; *This is the condemnation, that light is come into the world, and men love darkness rather than light*: This is [*The*] condemnation. If so be that light had not come among you, then the condemnation had

had not been so great, your sin had not been so great, and your punishment had not been so great. In *Mat.* 10. 14, 15. where speaking of those that did enjoy the Word, and yet did not sanctifie Gods Name in it. *Whosoever shal not receive you* (saith Christ to his Disciples) *nor hear your words, when ye depart out of that house or City, shake off the dust of your feet: Verily I say unto you, it shal be more tolerable for the Land of Sodom and Gomorah in the day of Judgment, than for that City.* It is a most dreadful Scripture: their very dust must be shaken off in token of indignation, and it shal be more easie for the Land of Sodom and Gomorah in the day of Judgment, than for that place. You would be very loth to be in a worse condition than Sodom and Gomorah that was consumed by fire from Heaven, *And now suffer the vengeance of eternal fire,* Jude 7. Certainly they shall not be so deep in judgments, as those that live under the Ministry of the word, and sanctifie not the Name of God in it. Your sin is of a deeper dye than the sin of the Heathens, yea, and in some respects, than the sin of the Devils, they never had the word of the Gospel sent to be preached to them: and therefore this will aggravate your sin, not only beyond Heathens, but beyond Devils. Look to it then, that Gods Name be sanctified in the hearing of his word.

3. Thirdly, Know, that so much as the word is rejected, Jesus Christ is rejected; *Luke* 10. 16. *He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* It is Christ himself that is rejected when the word is rejected: thou hast not to do with man so much as with Jesus Christ in the hearing of the Word, and the power of Jesus Christ is to put forth either to do thee good by the word, or to avenge thy neglect of the word: Therefore in *Matth.* 28. 18, 19. when Christ sends forth his Disciples to preach, he makes this preface, *All power is given unto me in Heaven and Earth: Go ye therfore and teach:* As if he should say, I have received al power in Heaven and Earth; through the power I received, I send you to preach, *and I'le be with you to the end of the world:* that is, All power in Heaven and Earth, shall go along with you to assist your Ministry, either for the good of those that shall embrace it, or for the misery of those that shal reject it; so that whosoever stands out a-

gainſt the Miniſtry of the Word, ſtands out againſt all the power in Heaven and Earth that is given to Chriſt: do not think that thou doſt reſiſt a poor weak mortal man, but thou doſt reſiſt all the power in Heaven and Earth. And is not this a dreadfull thing then, to be guilty of not Sanctifying of Gods Name?

4. Fourthly, It is an argument of extream hardneſs of heart not to be wrought upon by the Word. *Luke* 16. 31. *If they hear not Moſes and the Prophets, neither wil they be perſwaded though one roſe from the dead,* ſaith *Abraham.* Certainly that man or woman that ſhal not be wrought upon by the word ſo as to ſanctifie Gods Name in it, I ſay to ſuch, If one ſhould riſe from the dead, they would not have their hearts wrought upon, and therfore much leſs are they like to be wrought upon by afflictions. It may be ſome of you think when you are upon your ſick beds, then you wil repent; no ſurely, if this that is the great Ordinance to bring men to God, ſhall not work upon you ſo as God ſhal be honored in it; you cannot expect that ſickneſs and affliction ſhould do it; no, if one [illegible] come from the dead to tell you of al the miſeries that were [illegible]re, certainly if the Word work not upon you, that wil not do it. But you wil ſay, One would think that there ſhould be more power to work upon the heart: truly no, becauſe it is ſuch an Ordinance appointed by God for working ſuch great works upon the hearts and conſciences of men, as the Word is: It is true, the word is but a weak thing in it ſelf, but here lies the ſtrength, That it is an Ordinance of God appointed for to work upon the hearts of men; therfore if this work not upon you to give God glory in the hearing of it; there is no other means like to do it.

5. Fifthly, When the word works not upon men, it is a dreadful ſign of reprobation. *If our Goſpel be hid* (ſaith the Apoſtle in 2 *Cor.* 4. 3.) *it is hid to thoſe that are loſt.* It is a dreadful Argument that here is a loſt creature, one that God intends no good to. One the Lord works upon, perhaps he lets paſs another, one in a family, and not in another. Now where it is ſo, that the Word worketh not, I ſay there is no ſuch dreadful brand of Reprobation as this is. It is true, we cannot give any certain ſign of Reprobation; therefore I cannot ſay of any man, he hath

hath now such a mark upon him as doth evidently prove that he is a Reprobate; we cannot tel that, because we know not what God may do afterwards, but we may say this; That it is as dreadful a sign as any. There are not any more dreadful signs than these two:

First: For a man to be suffered to prosper in a sinful course; for God to let men go on, and have their hearts desire satisfied in an ungodly way.

And then Secondly: For the Lord to leave them to themselves, so as the Ministry of the word shal not work upon them, that they shal be by Gods Providence so disposed of, as to live under a faithful and powerful Ministry, and that it should not work upon them. These are the two blackest signs of Reprobation; and therefore it is a most dreadful thing to sit under the Ministry of the Word, and not to Sanctifie Gods Name in it.

6. In the next place: Surely there can be nothing sanctified to thee who doest not Sanctifie Gods Name in his Word. The Scripture saith, *That every thing is sanctified by the Word, and Prayer.* And now canst thou expect that the word should sanctifie any thing unto thee, seeing that thou doest not make conscience of sanctifying Gods Name in the word? The godly think thus: 'Tis the Word that must sanctifie all things to my Soul, and I had need then sanctifie Gods Name in that from which I expect the sanctified use of al blessings. You therefore that can sit under it, and make not conscience of sanctifying Gods Name in it; I say, you can expect no sanctified use of any thing that you have in this world.

7. Such as do not Sanctifie Gods Name in the Word, are very nigh to a Curse. There is a notable Scripture for this in *Heb.* 6. 7, 8. where the Apostle compares the word to the rain that fals upon the ground, *For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But* (saith he) *that which beareth thorns and bryars is rejected, and is nigh unto cursing, whose end is to be burned.* The meaning is plainly; The Rain here is the Word, and the good Hearers they are like the ground that receive the Rain, and bring forth Fruit, and receive a Blessing: But now ill Hearers

that do not sanctifie Gods Name in his Word, they are like ground that receives the rain as much as the other, hear as many Sermons as the other, but they bring forth nothing but thorns and bryars: and mark what a dreadful expression is against them. First, *It is rejected.* Secondly, *It is nigh to cursing.* Thirdly, *Whose end is to be burned.* Thou rejectest the Word, doest thou? The Lord rejecteth thy soul. If thou hast no need of the word, the word hath no need of thee; it is a dreadful thing to be rejected of God. And then, thou art *nigh unto cursing*: It may be the Lord may for the time withdraw Himself from the soul, and manifest that it is as it were rejected; but yet the soul hath not the Curse of God upon it, to say, Well, let this soul perish for ever: but some there are that are under an actual Curse, and saith God, Well, My Word shall never do good to this soul, such a one hath sate under it thus long, and hath rejected it, My Word shall never do good to him: Like as in *Luke* 14. where those that made excuses when they were bidden to the Supper, the text saith at length, *That the Master of the Feast was angry* (which was God himself that invited them by the Gospel to partake of his Son; and when men would not come in, but make excuses, and refused the offer of the Gospel) *Verily* (saith he) *none of those men that were bidden, shall taste of my Supper.* They shall never partake of any good of the Gospel. This is a dreadful Curse. Now the Lord deliver you from having this Curse pronounced against you; but yet I beseech you tremble at this Scripture in the *Hebrews*; *They are nigh to cursing.* Who knows how nigh some soul in this place, may be to this Curse? for God to say, This soul hath been often invited, and yet hath made excuses, and put off all, he shall never taste of my Supper, of the good things in Jesus Christ, the word that hath been so rejected shal never do them good more; you had better never been born, than to have this curse actually upon you. Oh fear and tremble lest your condition be such as to be nigh to cursing: Who knows what a day, a week may bring forth? It may be the Lord may spare, and be willing to pass by the neglect of former Sermons; but who knows what the next actual rebellion against the Lord in His Word may do to bring the curse upon thee? And then if so, the next part of the verse will prove

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to be thy portion, *Whose end is to be burned.* Oh! It is a dreadful thing to sin against the word: God stands much upon it.

8. Eightly, Know, That if Gods Name be not sanctified in it, the end that God hath appointed it for, will be turned quite contrary to thee: The proper end that God hath appointed his word for, it is to save Souls: but now, where Gods Name is not sanctified, it is turned quite contrary; so the Apostle in 2 *Cor.* 2. 16. *To the one we are the savor of death unto death, and to the other the savor of life unto life*: It is a dreadful thing that the good Word of God, in which there is such Treasures of Gods mercy, wherein the counsels of God, concerning mans eternal estate, comes to be revealed, that this should prove to be the savor of death unto death unto any soul, that is, to have such an efficacy in it, as to kil them by the very scent of it, as it were: As some things have such a poyson in them, as the very scent is enough to poyson one: So saith the Apostle, to some our word hath that efficacy being turned quite to the contrary end, some souls are sav'd, and are, and shal be blessing God to all eternity for the word; and thy soul is damn'd by the word, so as thou wilt hereafter curse the time that ever thou camest to hear it: That wil be a dreadful thing, that the same word that others shal be blessing of God eternally in Heaven for, that thou shalt be cursing eternally in Hell for, it will be turned to the quite contrary end; if it works not in the right way, it wil work the other; the truth is, it hardens mens hearts if it brings them not to God; there is nothing that doth harden the hearts of men more, than the Ministry of the Word; yet by accident, not by it self: there is no men in the world have such hard hearts as those that are wicked under the Ministry of the word; it is not only an argument that their hearts are hard, but they are hardened by it. That in *Isa.* 6. 9. 10. is remarkable for this, and the rather because I find it so often quoted by Christ, I think it is quoted three or four times in the Gospel, *And he said, Go and tell this People, hear ye indeed, but understand not; and see ye indeed, but perceive not: Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and con-*

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vert and be healed. This is a ſtrange Scripture: What, muſt a Prophet go to them to make their hearts fat, and to ſhut their eyes? why, the word is appointed to open mens eyes, but here the Prophet is ſent to ſhut their eyes that they might not be converted; this is dreadful, this is for the puniſhment of ſome former neglect of the word of God ſent unto this people; above all Judgments you ſhould be afraid of this: It is not ſo much that a fire ſhould be upon your houſes, as that God ſhould make his word to be a means to harden your hearts. In *Ezek.* 14. we have a dreadful expreſſion to this purpoſe, by the Prophet there, where the Lord ſaith, The people did come to enquire of him, with ſetting up their Idols in their hearts, but ſaith God, *I will anſwer them according to their Idol.* If men come to the Miniſtry of the Word with their beloved ſins, and reſolve that they will not part with them, the Lord many times in his juſt judgment, ſuffers ſome things in the word to be accidentally a means to harden them in that ſin of theirs. *I will anſwer them according to their Idol.* Thoſe men are in a dreadful eſtate whoſe hearts come to be hardened by the word.

9. Ninthly: If thou doeſt not ſanctifie Gods Name in the hearing of the word, what comfort canſt thou ever have by the word in the day of affliction? Certainly when the day of thy affliction comes, then there is nothing can comfort thee but the word: *Unleſs thy Law had been my delight* (ſaith *David*) *I ſhould then have periſhed in mine affliction*: But thou having been exerciſed in the word ſo much, and Gods Name not ſanctified, thou muſt not expect to have thy ſoul comforted in the day of thy affliction. No marvel then though the word hath been applied again and again to your hearts, and nothing would ſtick. I remember it was an expreſſion of one in a great deal of terror of conſcience; many came to apply comfortable Scriptures to him, and he himſelf for a while did take thoſe Scriptures, and lay them upon his heart to pacifie his troubled conſcience; but a little before he died, he cries out with a moſt fearful terror, *There is a fair Plaiſter made, but it will not ſtick on, it will not ſtick on,* ſo died deſpairing. So there is in the word ſuch a plaiſter as may help a wounded and troubled conſcience; but canſt thou expect that haſt not ſanctified Gods Name in thy life

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time, that it ſhall ſtick upon thy ſoul in the day of thy affliction? Never expect it, for the Lord hath ſaid otherwiſe, *Prov.* 1. *Becauſe when I cryed and call'd, ye would not hear, you ſhall cry and call, and I will not hear.* The Lord in his word cries to thee, Oh thou ſinful ſoul who art going on in the waies of ſin and eternal deſtruction; Return, return, that is the way that will bring thee to eternal miſeries; but here is the way that wil bring thee to life and eternal Salvation. Thus the Lord cries and calls to day, to day, and thou ſtoppeſt thy ear: Oh how juſt is it with God to ſtop his ear from thy crying and calling in the day of thy affliction.

10. Further: Know, That thou that doeſt not ſanctifie the Name of God in his Word, that al the Word of God wil be made good one day upon thee, God hath his time *to magnifie his Law, and to make it honorable*, Iſa. 42. 21. You ſlight Gods Law, you ſlight his Word, and deſpiſe it; but God wil magnifie it, and make it honorable: there is not any ſentence that thou haſt heard in the Word, but it ſhal be made good, whatſoever becomes of thy ſoul: Thou thinkeſt that God is a merciful God, and he will not damn thee; but though God be merciful, and hath regard to his Creatures, yet the Lord hath ten thouſand times more regard to his word, than to al the ſouls of men and women in the world, and God wil ſtand to make that good, he will not have ſuch regard to that wretched vile ſinful ſoul of thine, as not to honor his word, he wil honor his word whatſoever becomes of thee, and all that thou haſt heard and rejected, ſhall be made good upon thee one day.

11. Again: The word that thou doeſt reject and ſin againſt, it ſhal be the word that ſhal judg thee, *John* 12. 48. Look to it as well as you will, this Book of God out of which we preach, and thoſe truths that we delivered to you from his word, they muſt be called over again at the great Day to judg your ſouls by, the ſentence of every of your Eternal Eſtates muſt be tryed out of this Book: Oh look upon it as the word that muſt judg your ſouls at the laſt day, and then you will ſee it a dreadful thing not to ſanctifie Gods Name in it. And then when the word doth judg you, you ſhall obey it whether you will or no. Now the word convinces you, and you will not obey

bey it; but when God comes to judg you by the Word, then you shall obey it: Then when God comes to reade that sentence out of the Word, *Go ye cursed into everlasting fire*: then I say, you shall be forced to obey it.

12. Lastly, There is yet one thing more (which should have been mentioned before) which is very remarkable: That those men which do not sanctifie Gods Name in his Word, they will be blasted, even here while they live, their parts and common gifts that they yet have, will be blasted, wither, and come to nothing. We find it ordinarily, that many that are yong, had very good beginnings, and very good parts, that were very hopeful, and would speak very savorly where they came; afterwards beginning by degrees to neglect the Word, the Lord hath blasted them, their gifts have withered, the common gifts of the Spirit have been taken from them. I will give you one text for that in *Luke* 8. 18. *Take heed therefore how you hear.* (It is an Exhortation that follows upon the parable of the Sower that went out to sow) because it is so that when the Word is sowen as seed, there is so little of it doth prosper, and most hearers do not sanctifie Gods Name in it, therefore look to your selves; Why? *For whosoever hath, to him shal be given; and whosoever hath not, from him shal be taken even that which he seemeth to have.* You had need look to your selves how you hear, for the truth is, al depends upon it under God; have you got any common gifts of the Spirit of God, or any abilities to do any service for God? Do not be proud of them, neither be jolly, nor think that you are able to do better than others, and that those are but ordinary things that the Minister speaks, and you are gotten into a higher form. Look to your selves, take heed you come not to the Word with a proud Spirit, be not offended at the plainness of the Word; take heed how you hear, for if dou do not, that that you seem to have shall be taken from you, saith Christ: You seem to have excellent gifts, yea, you seem to have grace too, but take heed how you hear for all this, whatsoever parts you have got, though you be highly efteemed in the company where you come, and you are able to do things more than others, yet I say, Take heed how you hear, for otherwise that that you have, wil be taken away from you: have

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we not seen this in our experience? and it is apparent that they began to be withered, and to be blasted by neglecting of the word. And therefore I beseech you look to this, That you do sanctifie the Name of God in his Word, and let your hearts bow unto it as unto the Ordinance of God, and wait upon it in the Ministry of it, lest you wither and be blasted, and come to nothing.

And thus I have shewen the great evil of not sanctifying Gods Name, and how God will be sanctified.

I shall be very brief in the Use of Exhortation.

Oh that the Lord by this would cause something to stick upon your hearts, that what hath been preached in this Point may be made useful for many Sermons afterwards! that it might be said of you in this place, as it was said of them in *Act.* 13. 48. *When the Gentils heard this they were glad, and glorified the Word of the Lord, and as many as were ordained to eternal life beleeved.* Oh! that God would make every one of you to be a means to glorifie the word of God! That should be our care, that the word of God may be glorified by us; we come to hear the word, but take heed that the word of God be not dishonored by us: In 2 *Thess.* 3. 1. *Finally brethren pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you*: Oh that we were able to say so! and yet through Gods mercy, in some degree we hope we can say so: and I could heartily pray that the word of God might be glorified in all places as it hath been with many of you; but yet go on in this, and labor every one of you that it may be more glorified, that you may manifest the power of the word in your Conversations, that all that do behold you, may glorifie the word, and say, Oh what hath the Lord wrought in such a place, in such families, families that were wretched, vile, carnal, and liv'd without God in the world, Prophane, Swearers, Foul-mouth'd, Unclean: Now since they have attended upon the Word, how hath it wrought upon them! what a change is there in such men and women! That the carnal Husband may say, Since such time as my Wife hath attended upon the word, I have seen a beauty in her conversation, she is more holy, more gentle, and meek; and so my servant, more submissive and faithful, and so my children more obedient than before, Oh that the word may be thus glorified.

Take heed I beseech you that the word be not blasphemed by any of you: In *Tit.* 2. 5. there the Apostle gives divers exhortations, and among others to wives, and to servants, *To be discreet, chast, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed*: you must perform your duties unto your husbands, and why? that so the word of God be not blasphemed, that is, that neither your husband, nor any of your friends may blaspheme the word, and say, What do you get this by going to Sermons? Oh! it should pierce your hearts when as your consciences tel you that you have given cause wherby the word of God should be blasphemed: and so he exhorts Servants and others, and all in the strength of this argument, *That the Word of God be not blasphemed*: you get up early in a morning to hear the word, that's good; but take heed you give no occasion that the word be blasphemed.

Now I shal shew what an excellent thing it is, so to sanctifie Gods Name in the hearing of his word as to honor it, and how God wil sanctifie his own Name in mercy to you.

1. First, All the good in the word is thine if thou dost sanctifie Gods Name. There is abundance of good in this word that we preach, it is the word of the Gospel, and to have all the good in that to be thine, that must needs be an excellent thing. You will say, sometimes I read and hear such things in the word that if I were but sure that these things were my portion, how happy should I be? Here's one sign by which thou maist be assured that they are all thy portion: Is it not thy unfained care to sanctifie Gods Name in the hearing of his word? Oh! peace be to thee, all the good in the word is thine. And here we might fall into a commendation of the word of the Gospel, and if I should give way to that, a great deal of time would quickly be gone: I will only give you one Scripture for your encouragement to sanctifie Gods Name in the hearing of his word by way of commendation of it; it is *Rom.* 10. 5. (a place I am afraid you have not heard the sweetnes of, for the want of understanding it) It is quoted out of *Deut.* For Moses *describeth the righteousneß which is of the Law, that the man which doth those things, shall live by them. But the righteousnes which is of faith, speaketh on this wise, Say not in thine heart, who shal ascend into Heaven? that is, To*

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bring Christ down from above; or, who shall descend into the deep, that is, To bring Christ again from the dead? But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach. The text hath some difficulty, and yet exceeding sweet to us to know it; I confess if the Apostle *Paul* had not quoted this place of *Deuteronomy*, and thus interpreted it, who could ever have thought in reading of *Deuteronomy*, that by one had been meant the word of the Law, & by the other the word of the Gospel? Therfore the meaning is this, here is a comparison between the word of the Law, & the word of the Gospel. Concerning the word of the Law, there is two things wherin that comes short of the word of the Gospel.

First, It is not so nigh thee.

Secondly, It is not so certain to assure thy soul what shall become of thee to all eternity: The word of the Law saith, *Who shal ascend into Heaven, &c.* but the word of the Gospel *is nigh thee, even in thy mouth, and in thy heart.* You will say, Why is not the word of the Law as nigh one as the word of the Gospel? I Answer, The word of the Law, you hear it in your ears, but it is not written in the heart as the word of the Gospel is: The Law cannot work savingly upon the heart of a man to bring salvation: those that are meerly Legal, they can hear the Duties that are required, but the word hath no power to write in their hearts what they do hear. But now when you come to hear the word of the Gospel, that is nigh you, even in your very hearts as well as in your ears; God speaks in it, and it comes into your hearts, and there it works efficaciously, which the Law cannot: The Law is but a dead letter in comparison of the word of the Gospel. If you come meerly to hear the Law preached, and not in an Evangelical way, you may hear it a hundred times, and it will never be written in your hearts; but when you come to hear the Gospel in an Evangelical way, that will come to be written in your hearts, so that the word of the Gospel is nigh you. But what is the meaning of the other, *Say not, who shall ascend up into Heaven? &c.* The meaning is this; As if the Apostle should say, The truth is, while you have no other but the righteousness of the Law, you are at an infinite uncertainty about your eternal estates. The Law saith, *Do and live*;

but you can never know when you have done enough, so as to be certain that you are wel for eternity: That saith, *Who shall ascend into Heaven* to know the mind of God concerning me? whether he wil accept of me, and of that obedience and worship that I tender up to him? *Who shal go down into the deep?* who shal go down to Hell to know there, whether that place be prepared for him or no? It is a phrase that only expresseth an uncertainty that one cannot be satisfied about his eternal estate, except he could go to Heaven, and there see and read Gods Book, and so discover Gods mind concerning him; or go down to Hell, and so know whether that place be appointed for him or not? Except I can do one of these, I cannot certainly tell (meerly by the Law) whether I shal go to Heaven or Hell. As you that are Merchants and Dealers abroad, you are at a great deal of uncertainty what shal become of your estates. Indeed if I could send one over to the *Indies*, to tel me how my Ship prospered, then I could be at a certainty, then I should hear whether I were a rich man, yea, or no; but except I could do such a thing, I am at an uncertainty. Such is the expression here. As if a poor soul should say, I would fain be saved, and loth to perish eternally: But all the while the soul remains under the Law; it remains in an uncertain condition; but now saith he, The word of the Gospel is nigh thee, even in thine heart, and that is the word that we preach, that saith, *Rom.* 10. 9. *If thou shalt confess with thy mouth the Lord Jesus, and shalt beleeve in thine heart that God hath raised him from the dead, thou shalt be saved.* As if he should say, This word of the Gospel that is come into thine heart doth assure thy soul of thy eternal estate, so that though thou canst not go up to Heaven, nor go down to Hel, yet thou hast that in thine heart, that doth as it were assure thee that thou shalt be eternally saved, as if thou wert able to go up to the highest Heavens, and fetch News from thence. Oh now, the good word of the Gospel, how should we prize it, and keep it in our hearts? for that's in our hearts that wil assure us of our salvation to al eternity, and of Gods eternal purpose to do thee good in Heaven. You would account it a great happiness if there could be any art to send abroad to the *Straights*, or to other places, to know how things fare with you: but now, if thou hast the word of the Gospel within thee, if that prevails

prevails in thy ſoul, thou haſt alwaies got ſomthing in thy heart that wil tel thee how things are with thee in Heaven, and what ſhall become of thee for al eternity. Oh who would not ſanctifie the Name of God in hearing of his Word, ſeeing it is ſuch a bleſſed Word wherein the Goſpel is opened with more clearneſs than it hath been to many of our fore-fathers.

2. It is a certain evidence of your election, in *Theſſ.* 1. 3,4,5. *Remembring without ceaſing your work of faith, and labor of Love, and patience of hope in our Lord Jeſus Chriſt in the ſight of God and our Father, Knowing brethren, beloved your election of God*; Why? *For our Goſpel came not to you in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance.* And know this excellency there is in ſanctifying Gods Name in hearing the word; I beſeech you mark it, that it is a more bleſſed thing, than if you did bear Jeſus Chriſt in your wombs: You that are women, would not you have accounted it a great happineſs if Chriſt had been born in your wombs? Now if thou comeſt to the hearing of the word, and ſanctifieſt Gods Name in it, thou art in a better condition, and haſt a greater bleſſing upon thee, than if thou hadſt born Jeſus Chriſt in thy womb. *Luk.* 11.27,28. *And it came to paſs as he ſpake theſe things, that a certain woman of the company, lift up her voyce, and ſaid unto him, Bleſſed is the womb that bear thee, and the paps which thou haſt ſucked.* Seeing Chriſt, and what gracious things came from him, ſhe ſpake ſo; *But he ſaid, Yea, rather bleſſed are they that hear the Word of God, and keep it.* That is, Labor to ſanctifie my Name (as hath been opened in the particulars) rather is that woman bleſſed that doth ſo, than the woman that bear Chriſt: Me thinks this one Scripture ſhould be ſuch a Scripture for women, to cauſe them to ſanctifie Gods Name in hearing of the word, inſtead of a hundred Scriptures; certainly thou maiſt be ſo bleſſed, if thou wilt beleeve the word that comes from Chriſts mouth.

3. Do you ſanctifie the Name of God in the word, that wil ſanctifie you, by that your ſouls come to be ſanctified, & it wil comfort you in the day of your affliction, and it wil ſave you at laſt.

4. You that do ſanctifie Gods Name in hearing of his word, you wil be the glory of the Miniſters of God at the great day of Judgment: You wil be an honor to them before the Lord, and his Saints.

Saints and Angels. In *Phil.* 2. 16. *Holding forth* (saith the Text) *the Word of Life.* This is the Duty of all the hearers of the Word, that they must hold forth the word of Life. When you go home, you must hold forth the power of the word you hear: well, what will become of that? *That I may rejoyce in the day of Christ, that I have not run in vain, neither labored in vain*: Let that be one Motive amongst the rest. Saith the Apostle, This will be such a glory to me, *That I in the day of Jesus Christ shall rejoyce, that I have not labored in vain*, I shall bless God for al my studies and care, and al the pains that ever I have taken, and venturing my self for this people, I shal bless God in the day of Jesus Christ. Would it not be a comfortable thing to you, that all the Ministers of God that come to preach the word faithfully to you, if at the day of Christ you should hear them blessing God that ever he did send them to preach the Gospel in such a place, and you should hear them saying, O Lord, it may be had I been sent to another place, and I should have spent all my strength in vain, but through thy mercy I was sent to a teachable people that were ready to imbrace thy word; Oh! this is my crown and glory. Would it not to do good to any whose hearts are faithful, to think this, That their holding forth the word of Life, will not only be a glory to God, which is the chief, but it wil be a glory to the Ministers, to recompence all their labors, that you shal not only be saved your selves in the day of Jesus Christ, but you shal add to the glory of his faithful Ministers likewise when they do appear before Christ.

5. I shall add one particular more: There is a time coming when God shal *magnifie his* Word, *and make it honorable.* What a joy shal it be to thee when the Lord before men and Angels shal come to magnifie his word, and make it honorable; for thee then to think, This is the word that spoke to my heart at such and such a time, this is that word that I did reverence, that I did obey, that I did love, that I made to be the joy of my heart; this word the Lord now doth magnifie, and make to be honorable: This will be comfortable to thy soul.

THE

The Eleventh

SERMON

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

THE laſt day we finiſhed the Point of Sanctification of the Name of God in the hearing of his Word: and now we will proceed to the Sanctification of the Name of God in receiving the Sacrament: That's the next Duty of Worſhip.

Now firſt for the word, *Sacrament*: I confeſs we have not that word in all the Scripture; as neither have we the word *Trinity*, and divers other words which Miniſters make uſe of to ſet forth the Myſteries of Religion by; but yet it is uſeful to conſider the meaning why Miniſters in the Church have given this Name, unto thoſe ſigns and ſeals that the Church receives: *Sacrament*, is to hallow a thing, or to dedicate, becauſe in the Sacraments there are outward things that are made holy, for holy and ſpiritual ends.

Secondly, We our ſelves do (as it were) hallow or dedicate our ſelves unto God in the uſe of theſe Ordinances: That's one reaſon from whence it hath the name.

Or otherwiſe, as ſome will have it, *Sacramentum*, becauſe it is to be received *ſacra mente*, with a holy mind, and therefore called the *Sacrament*. The Churches have uſed it a long time; in *Tertullian's* time (which was above fourteen hundred years ſince) he was the firſt that we find uſed this word, and moſt that would

would open the word to us, ſay, that eſpecially it was taken from the practice of Soldiers, who when they came and liſted themſelves, bound themſelves in to a ſolemn Oath to be faithful to their Captain, and to the Cauſe that they did undertake; and the Oath they were wont to call *Sacramentum*, a Sacrament. Now in regard that Chriſtians when they come to this Ordinance, they come to ſeal a Covenant with God, and though they do not formally and explicitly take an Oath, yet they bind themſelves in a holy Covenant, which hath the ſtrength even of an Oath in it (for a ſolemn Promiſe to the High God hath the ſtrength of an Oath in it) and from thence they were call'd by theſe names, *Sacraments*: But that for the word, that you may underſtand it.

But the word the Scripture uſeth to ſet out this Sacrament by, that that now I am ſpeaking of, is, *the Communion of the Body and Blood of Chriſt*; ſo you have it in 1 *Cor.*10.16. *The cup of bleſſing which we bleſs, is it not then communion of the Blood of Chriſt? The bread which we break, is it not the communion of the Body of Chriſt?* I ſay we are now treating about this Point, how we are to ſanctifie the Name of God, *in that which the Scripture calls the Communion of the Body and Blood of Chriſt.* And now for the opening of that,

Firſt, We muſt know that this is a part of the Worſhip of God, and we *draw nigh to God* in this, or otherwiſe it will not come up to our Point.

And then we ſhall ſhew, That God is to be Sanctified in this Duty of Worſhip.

And then Thirdly, How.

Firſt, We do in this draw nigh to God, we ſhorſhip God: For when we are coming to receive theſe holy Signs and Seals, we come to preſent our ſelves before God; and we have to deal with God Himſelf in a Service that He Himſelf requires of us, in a Holy, in a Divine Service; we come to preſent our ſelves to God for bleſſing, for communication of ſome higher good unto us than poſſibly thoſe Creatures that we have to deal with, are able of themſelves to convey to us, we come for a higher good than to taſt a piece of bread, or to drink a draught of wine, we come (I ſay) to preſent our ſelves to God, that we

might

might have Communion with him, and that we might have the bleſſing of the Covenant of Grace conveyed unto us through theſe things: now certainly this is a drawing nigh to God, for to preſent our ſelves, for the conveyance of the bleſſing of the Covenant of Grace through theſe Creatures, yea, that we might have communion with God himſelf in them, this is drawing nigh to him, when we come to his Table; therefore we draw nigh to God: had not God inſtituted and appointed theſe Creatures, Bread and Wine, and the actions about them to be the means of conveyance of bleſſing unto us, it had been Will-worſhip for us to have expected any further preſence of God in ſuch creatures, than there is in the nature of them. It is true, God is preſent with every creature, when we eat and drink at our Tables, God is preſent there; but we cannot be ſaid to draw nigh to God, and worſhip God there; for we there look for no further preſence of God with us in them, to convey further good than the Lord hath put into the nature of thoſe things; only when Godly people take them, and receive them as bleſſings ſanctified by the word, they take them as the bleſſings of God that come out of love to them. But now when we come to receive that which is call'd *the Communion*, there we expect things that are beyond the nature of theſe creatures, to convey that that is by an inſtitution of God ſet apart for ſupernatural uſes and ends, not to convey in any natural way ſuch and ſuch things, but in a ſupernatural way, through the inſtitution of God, and to it comes to be worſhip. Had we not I ſay a command for this, it were ſuperſtition and Idolatry for us to make uſe of ſuch creatures for ſuch ends. If any man in the world ſhould have appointed a piece of Bread, or a draught of Wine, to have ſignified and ſealed the Body and Blood of Chriſt, it had been Superſtition in any, and Will-worſhip, and ſinful and abominable to you; but we are to look upon God ſetting apart theſe Creatures for ſuch holy and ſolemn ends, and therefore when we come to be exerciſed in them, we come to worſhip God; and we come likewiſe to tender up our homage to God when we come to attend upon him in ſuch Ordinances as theſe are; do tender up that homage that is due from us poor creatures, unto ſuch an infinite and glorious God: and therefore we draw nigh to him in theſe.

Secondly, We must ſanctifie Gods Name in drawing nigh to him: whatſoever we do, *whether we eat or drink, we muſt do all to the glory of God.* Now if your common eating and drinking we muſt do all to the Glory of God, then certainly in this ſpiritual eating and drinking there muſt be ſome ſpecial thing done for the glory of God in this.

1. Becauſe there is ſo much of God in it; for here there is a preſenting before us the great, yea, the greateſt Myſteries of Salvation, and deep Counſels of God concerning Eternal Life are preſented before us in theſe outward Elements of the Bread and Wine, and action thereof. Now when we come to eat and to drink thoſe things that are appointed to ſet forth the great Myſteries of Salvation, and the deepeſt of the Counſels of God concerning mans Eternal good, wherein eſpecially God will glorifie Himſelf; we had need there ſanctifie the Name of God, for the things that are very great and glorious that are preſented unto us.

2. This Ordinance of the Lords Supper, or the Communion, it is an Ordinance that Chriſt hath left to his Church, out of the abundance of his love; and therefore you ſhall find if you read in the inſtitution of it, in the 25. of *Matthew* that the ſame night wherein Chriſt was betrayed, he took Bread and Brake it; though Chriſt was to die the next day, and to encounter with the wrath of God, yea, that very night he was to be in an Agony, and to ſweat drops of Water and Blood, and the next day to die, and to have theſe tryals of wrath powred upon him, ſo as to put him to cry out, *My God, my God, why haſt thou forſaken me?* yet he buſies his thoughts that very night to inſtitute this Supper; ſurely this muſt be a great Ordinance, and there is a great deal of love of Chriſt in it. Chriſt ſaw that his Church had need of it, that he ſhould that night when he was betrayed, have his thoughts buſied about ſuch a thing as this is. One would think at that time, that he had enough to take up his thoughts concerning himſelf being to encounter with the Law, and with the Wrath of God for mans ſin; but for all that great work Chriſt had to encounter with, yet his thoughts are buſied about this great Ordinance of the inſtitution of the Supper, and therefore there was great love in it, Chriſt ſaw that

that it was a matter of great moment. Now if it be ſo, then there is great cauſe why we ſhould ſanctifie Gods Name in ſuch an Ordinance as this is, and not to account it as a common and ordinary thing.

3. We muſt Sanctifie Gods Name in this, becauſe it is the Sacrament of our Communion with Chriſt, wherein we come to have ſuch a neer Union and Communion with him, as to eat his Fleſh, and to drink his Blood, and to ſit at his Table. We come to have Communion with Chriſt even in all our Senſes: now Chriſt coming ſo fully to us, that cals upon us to ſanctifie his Name when we come before him.

4. In this the Covenant of Grace is ſealed, the Covenant of Grace comes to be ſealed in both the parts of it; now when we come to have to deal with God in the way of the Covenant of Grace, both to have the Seal on his part, and the Seal on ours, ſurely this muſt needs call for a ſanctified uſe of ſuch a thing as is ſo holy as this is. And that's the firſt reaſon why we are to ſanctifie Gods Name in this, becauſe if we be in ordinary eating and drinking we muſt do it, then in this, wherin there is ſo much of God, wherein the Myſteries of Godlineſs are ſet before us, wherein there is ſo much of the love of Chriſt, wherein we are to have cloſe Communion with Jeſus Chriſt, and wherein the Covenant of Grace comes to be ſealed on both ſides: there had need therefore be a ſanctifying of Gods Name in the uſe of it.

Secondly, Conſider this, That there is no duty in al the Book of God that I know of, that is urged with more ſtrength and ſeverity than this is; as that place in 1 *Cor.* 11 ſheweth, where you have required of every one that comes to receive the Bread and Wine in the Lords Supper, *That they ſhould examin themſelves, and ſo eat*; and you have the moſt dreadful expreſſions againſt thoſe that do not do it, that I know are mentioned againſt the neglect of any Duty in al the Book of God; there the holy Ghoſt ſaith, *That whoſoever eats and drinks unworthily*, Firſt, *he is guilty of the Body and Blood of Chriſt*; and then ſecondly, *he eats and drinks his own damnation*: Theſe two expreſſions have as much dreadfulneſs in them as can be imagined, and we do not find an exhortation to a Duty backt with two ſuch ſevere expreſſions (in caſe we ſhould neglect our Duty) as this exhor-

exhortation. What if we do not sanctifie Gods Name in this duty? we come to be *guilty of the Body and Blood of Christ*. Blood guiltiness is a terrible thing; you know *David* cries out, *Lord, deliver me from blood guiltiness*; to have but the blood of an ordinary man to lie upon one, to shed the blood of the vilest Rogue that lives in a murderous way, it would lie upon the conscience and be very terrible; it is impossible that such a man can be quiet all his daies, though he hath never such a seared conscience: An Heathen could not be at quiet if he hath the guilt of blood lie upon him; but to be guilty of the Blood of *Christ*, whose Blood is ten thousand thousand times more worth than the blood of all the men that ever lived upon the face of the earth, must needs be a most dreadful thing: It is a most fearful expression, *Guilty of the Body and Blood of Christ*, that is, he offers such an indignity to the Body and Blood of Christ, as the Lord will charge him of being guilty of it, guilty of abusing the Body and Blood of Jesus Christ.

And then, *he doth eat and drink his own damnation*: but we shall speak more to that, when we come to shew how God will sanctifie his Name in those that do not sanctifie it here in this holy Ordinance. I will not therefore spe[illegible]ther time in those Scriptures; for I bring them only now [illegible]ew that there is a necessity of it, that we do Sanctifie the [illegible]f God in this Ordinance.

Thirdly, There is nothing that strikes more upon a mans conscience; we find it by experience, even upon wicked mens consciences, and especially upon such as begin to be enlightened in the holiness of this Ordinance, God hath put much honor upon it: I confess some men may use it Superstitiously though it be an Ordinance of Christ, yet God hath put a great deal of honor upon this Ordinance, that men that are very wicked otherwise, yet their consciences tell them that when they come to this Ordinance, then they must be good, then they must not sin, but have good thoughts, and good prayers at that time. And many times they dare not come, if their Consciences tell them that they live in some sin. I knew one my self once that was to be executed, and he had never received this Ordinance in all his life, though about fourty yeers of age; and being asked

asked the reason why? he confest that he lived in some sin that he was loth to leave, and therefore would never come to that Ordinance all his life; though herein the Devil gull'd and deceived him: But I mention it to shew what a power there is in the consciences of men about this Ordinance; this ordinarily is one of the first things that strikes upon the souls of men, when they come to have their consciences awakened, Oh how have I prophaned the Name of God in the Ordinance of the holy Communion, and have not sanctified his Name in it.

That God should be sanctified in this Ordinance, that's cleer enough.

But now the great work is (which is the third thing which I promised to shew) How we should sanctifie Gods Name in this Ordinance. Certainly the Name of God hath been much taken in vain, there hath been a great deal of pollution in the use of this Ordinance, and in mens spirits when they have been exercising themselves in such an holy Ordinance as this is; therefore I will open this to you, and shall not be very large in it, only to shew you the main principal things that may serve for the direction of us, that the Name of God may not be taken in vain, and dishonored as heretofore: and I shall cast what I intend to speak of, into these Particulars:

First, That whosoever was to partake of this, must be holy himself; none can sanctifie God, but he must have a sanctified heart himself.

Secondly; This Ordinance it must be received in a holy Communion; there must be a Communion of Saints for this Ordinance; and it cannot be received any where else, but in a Communion of Saints.

Thirdly, The holy disposition of soul particularly, or the qualifications of the soul that are required, or the sanctifying of Gods Name in this Ordinance.

Fourthly, The manner of the explicite going out of the soul, that there are to be at the very time of receiving.

Fifthly, The keeping of the institution of Christ in our receiving. These things are required for the sanctifying of the Name of God in this Ordinance.

For the first, Those that come must be holy themselves.

This

This is an Ordinance not appointed for Converſion, to make holy; others that are not converted may come to the Word, becauſe the Word is appointed to work Converſion; 'tis appointed to work Grace, to work the firſt Grace, *Faith comes by hearing*; we do not find in all the Scripture that this is appointed for Converſion, but ſuppoſes Converſion; none are to come to receive this Sacrament but men and women that before are converted by the Word; the Word therefore is firſt to be preached to men for their Converſion, and then this is an Ordinance appointed for to ſeal them: therfore in the Primitive times they let all come to hearing of the Word, and then when the Sermon was done, there was an Officer ſtept up and cried, *Holy things for holy men*, and then al others were to go out, and therefore it was called *Miſſa* (though the Papiſts did corrupt it, and ſo called is the *Maſs* afterwards, by mixing their own inventions inſtead of the Supper of the Lord, but it had that name at firſt) I ſay, this holy Communion was called by the name of *Miſſa*, becauſe that al others were ſent away, and only ſuch as were of the Church, and accounted godly, ſtaid: *holy things to holy men.*

And this muſt needs be ſo, becauſe that the nature of it being the Seal of the Covenant of Grace requires it; it muſt be ſuppoſed that al that comes hither muſt be in Covenant with God, they muſt be ſuch as have been brought to ſubmit to the condition of the Covenant. Now the condition of the Covenant of Grace is, *Beleeve and be ſaved*; it is therfore appointed for Beleevers: And as the nature of it begin a Seal, ſuppoſeth a Covenant, ſo none can have this covenant ſealed to them, but thoſe that do firſt ſubmit to it, and are brought into Covenant. When you make an Indenture, and put to the Seal, certainly the Seal belongs only to thoſe that have their names in the Indenture. Now 'tis true, though mens names are not mentioned in the Word, yet the condition is to thoſe that are brought in to beleeve in Jeſus Chriſt; ſaith God, I come now to ſeal al my mercies in Chriſt to their ſouls. We abuſe God if we come to take the ſeal to a blank, it is to make this Ordinance a ridiculous thing; therefore there muſt be ſome tranſactions between God and your ſouls before you come to the Seal: If a man ſhould ſay to you, Come, ſet

to

to your Seal to such a thing, and there were never any kind of transactions between this man and you before, you would account it ridiculous, after there hath been agreements between you, you use then to seal. So it must be here, I would appeal to many of your consciences that have come to the Lords Supper, what transactions have there been between God and your souls? Canst thou say, the Lord was pleased to reveal himself to me, to make known to me my wretched condition, and the way of grace and salvation, and shewed me that upon my coming in to receive his Son, he would be merciful to me, and pardon my sins, and I have found the Spirit of God working my heart to Jesus Christ the Lord from Heaven speaking to me, and I sending an Answer to Heaven again, how willing my soul was to accept of the Covenant, which the Lord hath made with poor creatures in the word of his Gospel; canst thou say this in the uprightness of thy heart; if not, know that this Seal belongs not to thee, until the Lord hath by his word subdued thy heart to this agreement first with him.

Secondly, This Ordinance, it is the Ordinance of Spiritual Nourishment, of eating the Flesh of Christ, and drinking Blood in a Spiritual way. Now it must needs suppose that first there must be life, before there can be any nourishment received in. If it be appointed to nourish and encrease Grace, then surely there must be grace before; what nourishment can a dead child take? The very first thing that is to be done, is nourishment here: The word hath power to convey life, and then to nourish, but we reade of no such thing here, but that which is to be done here, is presently to feed, to eat, and to drink, that is the end of the Sacrament; therfore it must be supposed that thou must have spiritual life, there must come no dead soul to this Ordinance, but those who are quickned by the Spirit of Jesus Christ, they must come for nourishment.

Thirdly, The act here required doth note, That only those that are holy and godly can receive this Sacrament; we are required by the Apostle *examine our selves*. To examine our selves of what? It must be of our Godliness, examine what work of God hath been upon the soul, how God hath brought the soul to Himself, and what Graces of the Spirit of God are

there

there, and how we have been brought into Covenant with God. Now if only those can receive worthily, and are to come that first examine themselves, then certainly such only as are Godly are to come, for they only can perform those acts that are required.

Fourthly, It is a Sacrament of Communion with God, and Communion with the Saints; *now what communion hath Light with Darkness? what fellowship hath Christ with Belial?* If it be a Sacrament of Communion, of coming to the Table of God; Will God have enemies to come to his Table? you will invite no enemies to your Tables, but your children and friends: So they must be the Children of God, and the Friends of God, those that are reconciled to God in the Blood of his Son, and those that are his Children, that must sit at his Table, therefore they must be holy. Now this may suffice for that first thing, that this is not an Ordinance for all sorts of people, but such as have submitted to the condition of the Covenant before. Such as have grace and ability to examin themselves of their graces, and such as are Children, and reconciled to God, and so are fit to sit at the Table of God, and to enjoy communion with him, and with his Son, and with the Saints; for we are one Body Sacramentally, when we come to this holy Ordinance; all others therefore certainly are to be kept from this Sacrament, but such.

2. The Second thing will make it out more fully, and that is, It is not enough that we be holy our selves (and so all ignorant, prophane, and scandalous, yea, al that are meerly civil, that cannot make out any work of Godliness upon their hearts, in bringing them to Christ, are excluded.) But

1. It is to be done in a holy communion, which is cleer out of that place in 1 *Cor.* 10. 16, 17. *The cup of blessing which we bless, is it not the Communion of the blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?* And then saith the Apostle in the 17. verse, *for we being many, are one bread, and one body*: therefore all that come to receive the Sacrament, they must so come, as they must be one Body, one spiritual Corporation: this very consideration, That those with whom we receive the Sacrament, are one Body with us, it hath a great

great deal in it, for the helping of us to sanctifie Gods Name; this Ordinance, I say, it is to be received only in a holy communion; one Christian cannot receive the Sacrament alone, there must be a communion whersoever it is to be administred; it is not enough there is one godly man there, but there must be a Communion of Saints, and in that Communion it is to be received.

Quest. You will say, Must it be received in a Communion of Saints? What if wicked men do come there, will that hinder us from Sanctifying Gods Name in partaking of the Sacrament with them? Do not we find in Scripture that the Church had alwaies wicked men among them? there are alwaies Tares growing up with the Wheat: If you read even in the *Corinthians*, you shall find that there were some in that Church that were wicked, yea, and it's thought that *Judas* himself did receive the Sacrament; therefore what if wicked men be there, doth that hinder?

Answ. I answer, first: It is true, That in the Church of God there have been wicked men, and 'tis like there will be wicked men to the end of the world; but yet whersoever there is a right Communion of Saints, there ought to be the power of Christ exercised to cast out those wicked men, or at least to withdraw from them. This is the Law of Christ, That if there be any that have Communion with you, if any of them do appear to be wicked, you are bound in Conscience *to go and tell them*; if they do not reform, you are bound *to take two or three*; and if they do not yet reform, then you are bound *to tell the Church*, to tell the Assembly of the Saints when they meet together, for so the word *Church* doth signifie; and we find in the 1 *Cor.* 5. chap. that when there was an incestuous person to be cast out, it was done in the presence of the Congregation: Thus far you are bound to do, otherwise you cannot say, that it is nothing to you if wicked men be there, for you have not discharged your conscience, and so you come to be defiled, and you do not sanctifie Gods Name in this Ordinance, because you have not done to the uttermost of your Duty for the casting out of those wicked men.

And mark, in 2 *Cor.* 5. 7. there the Apostle writing to the Church, bids them that they should *purge out the old leven, know*

ye not (saith he) *that a little leaven leaveneth the whol lump*: the Apostle doth not speak there of sin, but of the wicked incestuous person, saith he, you must look to it that this man be purged out from you, or otherwise you are all leavened by it, that is, the whol Church would be leavened by it, if there were not care taken to purge out that one man.

You will say, Shall we be the worse for one wicked mans coming? No, if we be no way faulty in it, then we cannot be said to be worse, and it cannot leaven us: but now when it is our duty to purge him out, and we do not do it; as in all communion of Saints there is a duty, and there is not any one but may do somthing towards it; thus far every Communicant in every communion of Saints must go; if there be a wicked man there, if you come to know it, and do not go thus far as I have spoken, you are defiled by him, you are not defiled by the meer presence of wicked men (for that is a meer deceit and gull that some would put upon men that differ from them otherwise) but thus now you are defiled by their presence, if you do not do your duty, and the uttermost that you are able, to purge them out; yea, then the whol Congregation is defiled, if they do not do their duty; now this is the duty of every one in the Congregation, to tell their Brother, or to take two or three, and after that to tell the Church, and so come to profess against them; or if the Church will not do their duty as they ought, yet then to free their own souls, as to profess, here is one that is so and so guilty, and may be proved thus and thus: and so for my part I to free my own soul, profess that this man or woman ought not to have communion here; and thus you come to free your own souls, and when you have done thus, though wicked men be there, you may there eat and drink, and not be defiled by their presence, for you cannot be said properly to eat with them now, not to have communion with them, no more than if a dog should come and skip upon the Table, and take a piece of bread; you cannot have communion with him because he takes it, no more have you with those wicked men when once you have dealt so far with them you for your selves profess against them that you for your own particular cannot have communion with them herein, this is not to eat with them: The Apostle in 1 *Cor.* 5. latter end, he doth

doth there require, in ver. 11. *If any man that is called a Brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat; for what have I to do to judg them also that are without?* that is, the Heathens and those that are in no communion with them, I have nothing to do to judg them; *but do not ye judge them that are within?* When we have so far freed our selves as professing against their sin, then we cannot be said to have communion with them, and then we do withdraw *from those that walk disorderly*, when we do our duty thus far, 1 *Thess.* 3. 14. *If any man obey not our Word by this Epistle, note that man, and have no company with him, that he may be ashamed*; and in the sixt verse of that chapter he commands them in the Name of our Lord Jesus Christ, *that they should withdraw themselves from every brother that walked disorderly.* So that till we do our duty we come to be defiled; but now, if we do our duty, then it is not the mixture of a Congregation that is enough to hinder any from receiving the Sacrament there, and this will tend much to satisfie men about the receiving in mixt Congregations where any are cast into them, and are actual Members there.

But now on the other side, If we be in a place where either this Congregation will not take upon them any such power to cast out unworthy ones, or are not convinc'd of this power, then there is no rule that Christ hath set, that we must be forced al our daies to continue to be in such a Congregation as denies one of the Ordinances of Jesus Christ; if so be there be any such that are wicked. and we do first what we can to have them cast out, and we wait with patience in such a Congregation for to have them cast out, and yet we see that either the Congregation doth not understand that they have any such power, or deny such a power that they have, and so upon that all people are left in a mixt way, I say then there is no Rule in all the Book of God that should force men to continue to be Members of such a Communion where they cannot enjoy one Ordinance of Jesus Christ, which is the Ordinance of *Separating the precious from the vile*, the Ordinance of casting out the wicked and ungodly. It were a very diseased body, and in danger quickly of the loss of life, to take in every thing into it, and to have no ex-

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But now on the other side, If we be in a place where either this Congregation will not take upon them any such power to cast out unworthy ones, or are not convinc'd of this power, then there is no rule that Christ hath set, that we must be forced al our daies to continue to be in such a Congregation as denies one of the Ordinances of Jesus Christ; if so be there be any such that are wicked. and we do first what we can to have them cast out, and we wait with patience in such a Congregation for to have them cast out, and yet we see that either the Congregation doth not understand that they have any such power, or deny such a power that they have, and so upon that all people are left in a mixt way, I say then there is no Rule in all the Book of God that should force men to continue to be Members of such a Communion where they cannot enjoy one Ordinance of Jesus Christ, which is the Ordinance of *Separating the precious from the vile*, the Ordinance of casting out the wicked and ungodly. It were a very diseased body, and in danger quickly of the loss of life, to take in every thing into it, and to have no ex-

expulsive factury to purge any thing out again; to a Congregation that is altogether without such an Ordinance as that is of expelling such as are wicked and ungodly; I say, I find no Scripture that doth force people, and require them as bound in conscience to continue there where they may not enjoy all the Ordinances of Jesus Christ, and the right understanding of what I saw now, will help us to answer all those Scriptures that are brought. As if it be that of *Judas*, first it is hard to make it out cleer whether it were the Lords Supper that he received, yea, or no: but suppose it be granted that he did, yet I make no question but such as *Judas* was, that shall continue to make such an outward profession as he did, and could not be discovered in the Church-way, but that we may receive with such as are close Hypocrites.

You wil say, Jesus Christ knew him to be faulty, and he told *John* that lay in his bosom what he was; but though he knew him as he was God, yet he deals with him in his Ministerial way, and he had appointed before that none were to be cast out, but were to be dealt withal in such a Ministerial way; so that it is not enough though I knew by Revelation from God that such a man were an Hypocrite: Suppose God should reveal from Heaven to me that such a man were an Hypocrite, I think I might communicate with him still when he doth not so far discover himself that I can by witness prove his evil; therefore though men be wicked, yet it doth not defile the Communion where they are, if there hath been that way used that Christ hath appointed for the observation of his Church. And when that is done, then I am to withdraw from him, and to profess against Communion with him, so that that's enough to answer the case.

We read likewise that there were divers wicked men among the *Corinthians*, and of Tares that grew in the Wheat.

It's true, There were wicked men among them, but they were enjoyned by the Apostle to cast out those wicked men, and if they did not do it, it was their sin, and they were defiled by it.

And for Tares that were among the Wheat, take it that this is meant concerning the Church, suppose it were (and yet Christ saith plainly that *the field is the world*, and it's the godly, and

the

the wicked living together in the world, and ſo I find many Interpreters take it) but howſoever, take it that it is meant of the Church-communion, yet thus far is cleer that it was through the fault of the Officers that there ſhould be any Tares among the Wheat; for ſo the text ſaith plainly, that while the Servants ſlept, there did Tares ſpring up; therefore there ſhould have been none.

Secondly, They were not ſuch Tares as would ſpoil the Wheat; but as *Hierom* ſaith, in thoſe Countries the Tares did grow much like Wheat all the while it was in the Blade, ſo that they were hardly to be diſtinguiſhed, though ſome that were of more underſtanding, were able to diſcern them from the Wheat; therefore though ſuch as do grow up like unto the Wheat may be ſuffered, and yet in this caſe only, that is, in caſe that it wil prejudice the Wheat, that is, when they are ſo cloſe to the Wheat, as there will be danger by plucking them up, to pluck up the Wheat too, then they muſt be let alone. Mark, firſt it was through the negligence of the Officers; they ſhould have been kept out. Secondly, if they do get in, yet while they grow ſo cloſe to the Wheat as there will be danger that when you pluck out them, to pluck out the Wheat too; only in that caſe it muſt be forborn: But this gives no liberty that therefore all ſorts may be let into the Church, and there ſhould be no kind of Ordinance to caſt out thoſe that are venemous weeds that will do hurt and miſchief.

But if you underſtand it (as many do) concerning the world, then the meaning is thus: The preaching of the Goſpel that comes to a place, and there's only good Seed ſown, and is a means of the converſion of many, but together with the converſion of ſome; there are others that do hear the Goſpel preached, and the truth is, they being mingled among the hearers of the Word, inſtead of bringing forth good fruit according to the Goſpel, they bring forth the Tares: now ſaith the Servant, Lord, how comes it to paſs that we preach ſuch excellent Truths in this place, and yet there are ſo many wicked men that bring forth ſuch wicked fruit? Lord, is it thy mind that we ſhould be wholly ſeparated from them, and have nothing to do with them, that there ſhould be a full ſeparation while we live in this world?

world? No ſaith Chriſt, not ſo; for then the truth is, if all Godly men ſhould wholly withdraw from wicked men, and beleeve that they may not live among them, they could not live in the world. If you did beleeve it were your duty not ſo much as to live neer a wicked man, not to have any thing to do in any kind of converſe with him, there would be no Wheat growing in this field of the world here; and therefore you muſt be content, when you live where the preaching of the Goſpel is, and the ſeed brings forth good fruit in ſome, and in others it brings forth Tares, you muſt not be offended by this, that here in this world God doth not by ſome viſible ſtroke of judgment come and ſtrike them dead, or that God doth not take ſome courſe that there ſhould be a full ſeparation here, but that they might live together til the day of judgment; here I ſay you ſhall not have ſuch a ful ſeparation; ſo that you ſee it carries a very fair ſenſe to take the field to be the world, and the Kingdom of Heaven there to be the preaching of the Goſpel in any place, and ſo we muſt be content while we live in this world, to be where wicked and ungodly men are. But it doth not follow from this place that we are to have converſe in the cloſeſt communion, in Church-communion with wicked men, to be made one body by eating the ſame Bread, and drinking the ſame Wine; it holds not forth ſuch cloſe Communion as this is; ſo that there's little ſtrength can be taken from that place, but ſtill it holds that whereſoever there is the Sacrament of the Lords Supper, there muſt be a holy communion of Saints.

Object. The Scripture only ſaith, Let us examine our ſelves.

Anſw. I grant, for the benefit of mine own ſoul, I muſt look to examine my ſelf more eſpecially; but now for another I am but only ſo far bound to look to him as to keep my ſelf clean; it is true, I am not bound to go and pry into his life and all his waies, ſo as to force him to give an account of things that are ſecret, but I am bound to keep a watch, and if any thing be done that offends me, then I am bound to go to him according to the former Rule of Chriſt, and if he appears to be wicked, then I am bound to ſee him purged from the Congregation; for take but that other text in 1 *Cor.* 5. 6. *Know you not that a*

little

little leaven leaveneth the whol lump? If I do not do ſo much as concerns my duty, then I am defiled by it. So as that you muſt not think that it is nothing to you how many wicked men comes to the Lords Table, and that it belongs only to the Miniſters, and they are to look to it; the truth is, that every one in his place is to look to it, and every one may be defiled, if he doth not perform this duty that God requires of him; do not ſay, What have I to do with my Brother? *am I my Brothers keeper?* It was the ſpeech of *Cain*, if thou beeſt of the ſame body, you are to have a care of your Brother; *Do not ye judg thoſe that are within?* there is ſome kind of judgment that every one may paſs upon ſuch as do joyn with them in the ſame Body; ſurely it concerns me much; what ſhall I do in ſuch an action as to joyn with them to eat Bread, whereby I muſt profeſs that I do beleeve my ſelf to be of the ſame Body, that this Drunkard is of, that this Whoremaſter is of, that this Swearer is of? Whenever you receive the Communion with any company, you do profeſs your ſelves to be of the ſame Body with that company; only in this caſe, if I have diſcovered any, and can particularly profeſs againſt any one, then I do not profeſs my ſelf to be of the ſame Body with him: but now when I come in an ordinary way, and I know ſuch to be wicked, vile, and prophane, and I profeſs nothing againſt them, nor take any courſe at all, I do then by partaking with them, profeſs my ſelf to be of the ſame Body that they are of. Thou doeſt as it were openly declare, Lord, here we come and profeſs that we are all of the Body of Jeſus Chriſt; now when thou knoweſt ſuch and ſuch are notoriouſly wicked and prophane, and doſt nothing in the world to help to purge them out, doſt not thou think that Gods Name is taken in vain? is not Gods Name prophaned here? Therefore it concerns us very much to look unto it, that it be a holy Communion that we receive the Bread and Wine in; I beſeech you therefore underſtand things aright that I have ſpoken of; I have labored to ſatisfie men that there is a way that we may partake of the Sacrament though wicked men be mixt with us: but this is that which is required of you for doing your duty, to keep your ſelves clean, that you may not be acceſſary to any way, to any wicked mans coming to partake

of this holy Myſtery of the Body and Blood of Chriſt, there are divers things further about this, and the ſpecial thing I thought of, was to ſhew you the holy qualifications that there ought to be; but this I conceive to be the neceſſary, and I ſhould not have had peace in mine own conſcience as being faithful to you in what I am ſpeaking, of ſanctifying the Name of God in this Ordinance, if I ſhould not have mentioned this that I have ſpoken unto you, and there's an error on both ſides, that I deſire to meet with; either thoſe that come hand over head, and think it concerns them not at all with whom they come to the Sacrament, but to look to their own hearts: and there's an error on the other ſide, that if they do what they can to keep them away, and yet they ſhould be ſuffered to come, they may not come to partake of thoſe things. Now it is very uſeful for us to know what we ſhould do in this caſe.

SERMON XII.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

I Shall ad ſomthing to one Particular, that I had the laſt Day, concerning peoples withdrawing from ſuch a Congregation where they could not receive all the Ordinances of Jeſus Chriſt.

As now, If I were in a Church where I could have but a piece of the Sacrament, ſuppoſe they deal with me as the Papiſts do with the people, that is, they will give them the Bread, and not the Wine: Certainly I were not bound to ſtay with them then, but I were bound to go where I might have the whol Sacrament. So if a Church will give me ſome one Ordinance, and not another; I confeſs ſo long as there is hope that I may enjoy it, and that they are in a way

way for enjoyment, I think there ſhould be a great forbearance to a Church as well as to a particular perſon; as I muſt not withdraw from a particular man, where there is hope ſtill of his reformation, that there may come good of my forbearance, ſo towards a Church much more; but I ſay, if I cannot enjoy, neither doth there appear any hope of enjoyment of all Ordinances, certainly it were but a cruelty to force men to ſtay there, whenas otherwhere they may enjoy all Ordinances for the good of their ſouls: And this cannot be ſchiſm thus to do. As now is this ſchiſm? Suppoſe a man were in a place and joyned in ſuch a Communion, for his outward benefit he may remove his dwelling from one place to another, if he can have better trading in another place; then certainly if he may have more Ordinance for the edification of his ſoul, he may as well remove from one to another, as he may remove if his trading be better in one place than another. Chriſt would have al his people look to the edification of their ſouls; and ſhould I account that ſchiſm, when a man or woman meerly out of tenderneſs and a deſire to enjoy Jeſus Chriſt in all his Ordinances for the benefit of their ſouls, they find ſuch want to their ſouls of all Ordinances, that though they may have ſome in one place, yet if they cannot have all, their ſouls do not ſo thrive. Now if this be all the end why they remove, that they might have more edification to their ſouls, enjoying the Ordinances of Chriſt more fully, God forbid that this ſhould ever be accounted ſuch a ſin, that the Scripture is to brand: No, that's ſchiſm when there is a violent rending out of malice, for the want of love; for as apoſtacy is a rending from the head, ſo ſchiſm from the body, that is, when it is out of an evil ſpirit, from envy, or from malice, from want of love, or from any baſe ſiniſter ends, and upon no juſt ground: but now, when it is meerly out of love to Jeſus Chriſt, that I might have more edification to my ſoul, and ſtill I retain love to the Saints that are there as they are in Communion, and ſo far as they have any thing good among them, I hold Communion with them in that: only I deſire in humility, and in meekneſs that I may be in ſuch a place where my ſoul may be moſt edified, where I may enjoy all thoſe Ordinances that Chriſt hath appointed for his Church,

certainly that ſoul that can give this account to Jeſus Chriſt for going from one place to another, will be freed by Jeſus Chriſt from ſuch a ſin as this is that the world calls *Schiſm*; but the truth is, this word is in mens mouths that underſtand not what it means, and the Devil alwaies wil have ſome word or other caſt upon them that are good; for he hath heretofore gained much by it, ſo ſtil he makes account to gain much by words and terms, and therefore men ſhould take heed of words and terms that they do not underſtand, and examine ſeriouſly what the meaning is, and what is held forth in theſe words. And thus much for that Point that it muſt be in a holy Communion wherever there is the receiving of the Lords Supper, it muſt be received in a holy Communion.

Now we are to proceed to that which is the main thing, and that is, *What are the holy Qualifications or diſpoſitions of the ſoul, together with the actings fit in receiving of the Lords Supper, what is required in the ſoul, for the ſanctifying of the Name of God in this holy Sacrament?*

There are many things required.

As firſt, There is required *Knowledg*; I muſt know what I do when I come to receive this holy Sacrament; knowledg applied to the work that I am about. When ſome of you have come to receive this Sacrament, if God would have ſpoken from Heaven, and have ſaid thus to you, What are you doing now? what do you go for? What accoent had you been able to have given unto him? You muſt underſtand what you do when you come thither.

Firſt, You muſt be able to give this account to God, Lord, I am now going to have repreſented to me in a viſible and ſenſible way the greateſt Myſteries of Godlineſs, thoſe great and deep Counſels of my Will concerning my Eternal Eſtate, thoſe great Things that Angels deſire to pry into, that ſhall be the matter of eternal praiſes of Angels and Saints in the higheſt Heavens that they may be ſet before their view; Lord, when I have come to thy Word, I have had ſounding in mine ears the great Myſteries of Godlineſs, the great Things of the Covenant of Grace, and now I go to ſee them repreſented before mine eyes in that Ordinance of thine that thou haſt appointed.

Yea,

Yea Lord, I am now going to receive the Seals of the bleſſed Covenant of thine, the ſecond Covenant, the new Covenant, the Seals of the Teſtimony and Will of thine; I am going to have confirmed to my ſoul thine everlaſting love in Jeſus Chriſt.

Yea Lord, I am going to that Ordinance wherein I expect to have Communion with thy ſelf, and the Communion of thy chief mercies to my ſoul in Jeſus Chriſt.

I am going to feaſt with thee, to feed upon the Body and Blood of Jeſus Chriſt.

Yea, I am now going to ſet the Seal of the Covenant on my part, to renew my Covenant with thee; I am going to have Commuion with thy Saints, to have the Bond of Communion with all thy people to be confirmed to me, that there might be a ſtronger Bond of Union and Love between me and thy Saints than ever; theſe are the ends that I go for, this is the work that I am now going about; thus you muſt come in underſtanding, you muſt come with Underſtanding, you muſt know what you are going about; this is that which the Apoſtle ſpeaks of, when he ſpake of the diſcerning the Lords Body; he rebukes the Corinthians for their ſin, and ſhew them that they were guilty of the Body and Blood of Chriſt, becauſe they did not diſcern the Lords Body, they look'd only upon the outward Elements, but did not diſcern what there was of Chriſt there, they did not underſtand the Inſtitution of Chriſt; they did not ſee how Chriſt was under thoſe Elements, both repreſented, and exhibited unto them. That is the firſt thing, there muſt be knowledg and underſtanding.

And now for the knowledg and underſtanding of the nature of the Sacrament; there need be knowledg in other Points of Religion, for we can never come to underſtand the nature of this Sacrament, without knowing God, and knowing our ſelves, knowing in what eſtate we are by Nature, knowing our Fall, knowing the way of Redemption, knowing Jeſus Chriſt what he was, and what he hath done for the making of an Atonement, the neceſſity of Jeſus Chriſt, and what the way of the Covenant is that God hath appointed to bring mens ſouls to eternal life by. The main Points of Religion muſt be known, but

eſpecially that which concerns the Nature of a Sacrament.

Now this knowledg likewiſe muſt be actual, not meerly habitual knowledg; but there muſt be a ſtirring up of this knowledg, that is, by meditation, I muſt be meditating, have actual thoughts and meditations of what I do know; that ought to be the work of a Chriſtian in coming to receive the Sacrament, to quicken up his knowledg, to have a renewed work of his knowledg by actual thoughts and meditations of the main Points of Religion, and eſpecially of the nature and end of this holy inſtitution. That is the firſt thing.

Secondly, As we muſt come underſtandingly, without which we cannot Sanctifie Gods Name; ſo we muſt come with hearts ſutable to the work that we are about, that is, becauſe the great thing that is here, is the breaking of Chriſts Body, and the powring forth his Blood. A ſutable diſpoſition to this, is brokenneſs of heart, ſence of our ſin, of that dreadful breach that ſin hath made between God and the ſoul; our ſin ſhould be upon our hearts ſo as to break them: But this brokenneſs muſt be Evangelical, it muſt be through the applying of the Blood of Chriſt unto my ſoul; I muſt come to be ſenſible of my ſin, but eſpecially be ſenſible of it by what I ſee in the holy Sacrament, that muſt make me ſenſible of my ſin: There are a great many things to make me ſenſible of my ſin: The conſideration of the great God that thou haſt ſinned againſt, and the Curſe of the Law that's due to thee, the wrath of God that is incenſed againſt thee for thy ſin, and thoſe eternal flames that are prepared for ſinners, thoſe everlaſting burnings.

But now thoſe are not the things that will break the heart in an Evangelical way, in a gracious way; The main thing by which the ſoul muſt come to break its heart, muſt be the beholding of the evil of ſin in the red glaſs of the blood of Jeſus Chriſt, the beholding him broken; and truly there is nothing in the world, that hath that power to break the heart of ſin, as the beholding of that which is to be beheld in the holy Sacrament, and that heart is a hard heart that can ſee what is there to be ſeen, and not break in the apprehenſion of ſin; when I here ſee what my ſin coſt, what a price was made for my ſoul, when I ſee the hatred of God againſt ſin, and the juſtice of God in not

ſparing

ſparing his Son, but in breaking his Son for my ſin, and in ſhedding the Blood of his Son for my ſins, I ſee here that the making of my peace with God did coſt more than ten thouſand worlds is worth; I ſee that by my ſin ſuch a breach was made between God and my ſoul, that all the Angels in Heaven, and Men in the World could never make up this breach; only the Son of God, he that was God and man, that was thus broken by the burden of the wrath of his Father for my ſins, could do this. The truth is, when we come to this holy Communion, we are to look upon Chriſt as if we ſaw him hanging upon the Croſs: ſuppoſe thou hadſt lived at the time when Chriſt was crucified, and hadſt underſtood as much concerning the death of Chriſt as now thou doeſt, and what Chriſt was, if ſo be that thou ſhouldeſt have beheld him in the Garden, and there ſweating drops of water and blood, and lie groveling upon the ground, crying, If it be poſſible let this Cup paſs from me; and ſhouldſt have followed him to the Croſs, and there have ſeen his hands and feet nailed, and his ſide pierced, and the Blood trickling down, and have heard him crying out, My God, my God, why haſt thou forſaken me? Would not ſuch a ſight as this is, have broken thy heart for thy ſin? The truth is, there is more, I won't ſay only ſo much, but I ſay there is more in this Sacrament to break the heart for ſin, than ſuch a ſight as that.

You will ſay, If you ſhould have Chriſt to be crucified again before your eyes, if you ſhould ſee the Body of Chriſt hanging upon the Croſs, and there behold him crucified, and hearing of him cry out, My God, my God, why haſt thou forſaken me? you would think if your hearts did not break for ſin then, that they were deſperately hard; know, every time that thou haſt come to receive the Sacrament, thou haſt come to ſee ſuch a ſight and it is as great an aggravation of the hardneſs of thy heart if it hath not broken at this ſight, as it would be if it ſhould not break at that ſight. We read in *Gal.* 3. 1. of *Paul* ſpeaking of the preaching of the Goſpel, he ſaith that Chriſt was crucified before thoſe that did hear the Word: and foolish Galatians who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you; he doth not mean that Chriſt was crucified in

Galatia,

Galatia, but that where the word was preached he was evidently ſet forth, and crucified among them; but now my brethren, the crucifying of Chriſt in the Word, is not ſuch a real, evident, and ſenſible ſetting forth of Chriſt crucified, as when he is ſet forth in this Sacrament, and 'tis that which works with more efficacy to break the heart than that other ſight; and the reaſon that I give, is this:

Becauſe you do never find that God did ſet that apart as an Ordinance, an Inſtitution appointed to that end that they ſhould come to look upon that for the breaking of their hearts; there was indeed a naturalneſs in it, that if they did behold Chriſt, it might break their hearts, but it was not ſuch an Ordinance, it was not a Sacrament as this is; now this being as a Sacramental way in the uſe of an Ordinance appointed by Jeſus Chriſt to ſet forth his ſufferings, and al the riches of the Covenant of Grace to the ſoul, there may be expected here a further bleſſing than in the other, though it's true, the other might work mightily upon the heart, but yet this being a great Ordinance of Chriſt in the Church a great Inſtitution of Jeſus Chriſt for the ſetting out of his ſufferings, it hath a more ſpecial bleſſing that goes along with it; every Ordinance hath a Promiſe, and a more ſpecial bleſſing than any other thing that is not an Ordinance. So when you come here to behold Chriſt crucified before you, you cannot ſee Chriſt naturally crucified as upon the Croſs: but you have Chriſt crucified before you in the way of a Sacrament, in the way of a Solemn Inſtitution of Jeſus Chriſt, that hath a ſpecial bleſſing which goes along with it: therefore if the heart be not broken here, there is an aggravation of the hardneſs of the heart as great as if we ſhould behold Jeſus Chriſt upon the Croſs, and our hearts not broken there; and indeed this is a ſpecial reaſon why thoſe are ſaid to be guilty of the Body and Blood of Chriſt that receive unworthily; as if a man had been then alive, and had been before the Croſs, and there have ſeen how the Blood of Jeſus Chriſt was ſhed for ſin, and ſhould not have been affected with it, but ſhould have accounted it as a common thing, this man in ſome regard might have been ſaid to be guilty of his death, that is, to have joyned and conſented with thoſe that did crucifie him; for if a man ſees another commit a ſin, if he be not affected

affected with that ſin, and it does not ſtir his heart, he may come to be partaker of his ſin; ſo that thoſe that come to ſee Jeſus Chriſt crucified, and have not their hearts at all ſtir'd with the crucifying of Chriſt, they are in ſome regard truly ſaid to be guilty of the Body and Blood of Jeſus Chriſt. And that's the ſecond thing, Brokenneſs of ſpirit is ſutable to the light of a broken Chriſt.

3. The Third thing that is here to be done in the Sanctifying of Gods Name, is the purging and cleanſing of the heart from ſin; and actual cleanſing and purging the heart from ſin there ought to be. The Jews in their Paſſover were to caſt out all leaven; and thoſe that were of the cuſtom of the Jews, ſay that they were wont to do three things in the caſting out of their leaven:

1. They made diligent ſearch for Leaven; they lighted Candles to look into every corner leſt there ſhould be any bit of Leaven left in the houſe.

2. When they found it they caſt it out.

3. They uſed an execration, they did curſe themſelves if they ſhould willingly keep any leaven in the houſe.

So my Brethren, When we come to partake of this holy Ordinance, there ſhould be a diligent inquiſition for ſin, for ſin in Scripture is compared to Leaven; thou ſhouldeſt make a diligent ſearch what ſin there is in thy heart, in any of the faculties of thy ſoul, what ſin there is in thy thoughts, in thy conſcience, in thy underſtanding, in thy will, in any of thy affections, what ſin there hath been in thy life, what family ſins, what perſonal ſins. Thou ſhouldeſt make a diligent ſearch to ſee whether there be not ſome Leaven, ſome evil in thy heart; and whatever ſin thou ſhalt come to find out in thy heart, there muſt be a caſting of it out; that is, thy ſoul muſt be ſet againſt it, to oppoſe it with all thy might; whatever beloved ſin, whatever gainful ſin, whatſoever become of thee, thy ſoul muſt renounce that ſin of thine; yea, and in a kind of execration of thy life; that's thus, Lord, as ever I expect to receive any good by this Body and Blood of Chriſt, that I come now to receive, ſo Lord, here I profeſs againſt every ſin that I have found out in my heart; I deſire to find out all, and profeſs

againſt

againſt all, and renounce all, and would do to the uttermoſt that I am able for delivering of my ſoul fully, from every known or beloved ſin; Oh that there might not be any remaining in my heart: This muſt be the diſpoſition of the ſoul coming hither, and it muſt needs be thus, or elſe we cannot ſanctifie Gods Name, becauſe there is nothing more ſutable than this diſpoſition unto the receiving of the Sacrament; for we come here to profeſs, That we do acknowledg that ſin did coſt ſo much as it did, that it coſt the Blood of the Son of God: now this cannot chuſe but cauſe the heart to renounce ſin: If indeed I do beleeve that ſin hath coſt the Blood of Chriſt, that it coſt him ſo deer as it did, that it did trouble Heaven and Earth, that there muſt be ſuch a mighty wonderful way of ſatisfaction to God for my ſin committed againſt him, certainly ſin hath a dreadful evil in it, Oh let me never have to do with ſuch ſin that was the cauſe of ſuch ſufferings to my Savior that did ſhed his Blood. If ſo be that thou ſaweſt a knife that had cut the throat of thy deareſt child, would not thy heart riſe againſt that knife? Suppoſe you come to a Table, and there is a knife laid at your Trencher, and it was told you, This is the knife that cut the Throat of your Child, or Father, if you could uſe that knife as another knife, would not any one ſay, There was but little love to your Father or Child: So when there is a Temptation comes to any ſin, this is the Knife that cut the Throat of Chriſt, that pierc'd his ſides, that was the cauſe of all his ſufferings, that made Chriſt to be a Curſe; now wilt not thou look upon that as a curſed thing that made Chriſt to be a Curſe? Oh with what deteſtation would a man or woman fling away ſuch a knife! and with the like deteſtation it is required that thou ſhouldeſt renounce ſin, for that was the cauſe of the death of Chriſt. I remember it is reported of *Anthony*, when *Cæſar* was ſlain, he comes to ſtir up the people againſt thoſe that had ſlain *Cæſar*, and he takes the cloaths that were bloody, and holds them forth to the people, and ſaith, Here is Blood of your Emperor; and upon that the people were enraged againſt thoſe that had ſlain him, and went and pulled down their houſes upon them. So when thou comeſt to this Sacrament, thou ſeeſt the Blood of Chriſt guſhing out, and for thy

ſin,

ſin, if ever thy ſin be pardoned; either thy ſoul muſt be eternally damn'd for thy ſin, or elſe thy ſin coſt the guſhing out of the Blood of Chriſt: now when thou ſeeſt this, this ſhould cauſe an holy rage in thy ſoul againſt ſin that cauſed this; ſurely the putting away ſin, the riſing of the heart againſt ſin muſt needs be a diſpoſition ſuitable to ſuch an Ordinance as this *is*. And that's the Third thing required in ſanctifying of Gods Name in this Ordinance, the purging out of ſin, and riſing of the heart againſt it.

4. The Fourth thing that is to be done for the Sanctifying of Gods Name here, it is, the hungring and thirſting of the Soul after Jeſus Chriſt; whoſoever comes hither, he comes to a feaſt, and the Lord expects that all his Gueſts ſhould come with ſtomachs unto his Feaſt, come with hungring and longing for Jeſus Chriſt; this ſhould be the diſpoſition of the ſoul, Oh that my ſoul might enjoy Communion with Jeſus Chriſt; now, this is the end that I am come for: Oh! the Lord that knows the workings of my heart, knows that this is the great deſire of my ſoul, that I might enjoy Communion with Jeſus Chriſt: Oh! that I might have more of Chriſt, that I might meet with Chriſt, that I might have ſome further Manifeſtation of Jeſus Chriſt that I might have my ſoul further united to the Lord Chriſt, and ſo have further influence of Chriſt to my ſoul; I come with thirſt after the Lord Chriſt, knowing my infinite need of him, and the infinite excellency that there is in Jeſus Chriſt; my ſoul doth famiſh and periſh for ever without Chriſt: but in the enjoyment of Chriſt, there is a fulneſs for the ſatisfying of my ſoul, that I have had of Chriſt ſomtimes in the Word, and ſomtimes in Prayer, that have been ſweet unto me, but I expect a further communion with Chriſt here, for this is the grand Ordinance for Communion with Jeſus Chriſt: indeed the Word in this reſpect it is beyond this Ordinance, that is, it is not only for the encreaſe of Grace, but for the begetting: This is only for the encreaſe of Grace, and not appointed for the begetting; now in that reſpect the Word is above the Sacrament: but now this Sacrament is a more full Ordinance for Communion with Jeſus Chriſt; this is the Communion of the body of Jeſus Chriſt, and of his Blood, and therefore there ought

to be hungring and thirſting deſires of the ſoul after Jeſus Chriſt, therefore you muſt take heed you do not come with your ſtomachs full of traſh: as children when they can get Plums and Pears, and fill their ſtomachs with them, when they come to your Tables, though there be never ſo much wholſom Diet, they have no mind at all to it: So it is with men of the world, they fill their hearts with the traſh of this world, and with ſenſual delights; and hence it is that when they come to ſuch a great Ordinance, to enjoy Communion with Jeſus Chriſt, that then they feel no want at all of Chriſt, only they come and take a little piece of bread, and a draught of wine, but for any ſtrong pauſing deſires to meet with Jeſus Chriſt there in the Ordinance, to come ſo as they know not how to live without Chriſt, even as a man that is an hungred cannot live without his meat and drink; and ſo for the ſoul to have ſuch a diſpoſition after Chriſt, this is a rare thing: but know, that Gods Name is not ſanctified, unleſs thou doeſt come in ſuch a way unto his holy Sacrament. That's the fourth thing, hungry and thirſty deſires after Chriſt, from a deep ſence of the need of him, and the apprehenſion of the excellency in him.

5. In the fift place, There muſt be an exerciſe of Faith for the Sanctifying of Gods Name here: Faith, that is both the Hand and the Mouth of the taking of this ſpiritual meat, and ſpiritual drink, when thou comeſt to the Feaſt of the Lord. Faith firſt is the eye, and then the hand and mouth: it is the eye of thy ſoul to give a real ſight to what there is here, you are not able to diſcern the Body of the Lord but by the eye of Faith: if thou comeſt only with bodily eyes to look upon what is here, thou ſeeſt nothing but a little Bread and Wine; but now where the eye of Faith is, there is a real appearante of Jeſus Chriſt to the ſoul, as if Chriſt were bodily preſent, and we need not have the Bread turned into his Body; for Faith cannot ſee the Body of Chriſt through the bread, and the Blood of Chriſt guſhing in the Wine. And it is a mighty thing to have Chriſt, and ſuch ſpiritual things made real, and not to be a fanſie. If one look upon the fire that is painted, one cannot heat ones ſelf in cold weather with that; but fire that is really burning upon the harth. So thoſe that come

come to receive the Sacrament, and not come with Faith, that have only the eye of their bodies, they only see as it were a painted Christ, they do not see Christ really, his Body and Blood, and those great mysteries of the Gospel are not presented as real things to their souls: and hence it is that they go away and get nothing: but now when the soul comes with the eye of Faith, the soul sees the wonderful things of God, it is the most glorious sight in the world; all the glory of God in the Heavens and Earth, is not like this sight of Jesus Christ, and the mysteries of the Gospel that do appear to the eye of Faith: therefore you may by this know whether you have come with Faith or no to the Sacrament, whether you have seen the most glorious sight that ever your eyes did behold: Alas! with our natural eyes we behold a Minister coming with a piece of Bread, and a little Wine: but when the eye of Faith is opened, then we behold the glorious things of the Gospel. Many times when you come to hear the Word, your hearts burn within you, as they that went to *Emaus*: but when you are breaking Bread, the eye of Faith that must look upon Jesus Christ: and in this sense those that have pierced Christ must look upon him: that Scripture is fulfilled in *Zachariah* 12. latter end, They shall look on him whom they have pierced by their sins, and then mourn and lament. This eye of Faith will cause mourning and lamenting for Sin.

And then, As Faith is the Eye to make what is here real; so Faith is the hand to take it. When you come to a Feast, you must have something to take the meat to you. So saith Christ, he brake Bread, and gave it unto his Disciples, saying, *Take, eat this*. Take it; how shal we take it? By reaching out of the hand: if you sanctifie Gods Name in this Ordinance, as you reach out your hand to take the Bread and Wine, so there must be an actual reaching out of the soul by Faith, putting forth an act of Faith to receive Jesus Christ unto the soul, to apply the Lord Jesus Christ unto thy soul, with all his merits and good things that he hath purchased: when the Minister doth give out that Ordinance, you should look upon God the Father giving out his Son; as if this were your condition, I am now in the presence of the eternal Father, who now doth actually give out

his Son to my ſoul; and ſaith, Soul, here receive anew this day, my Son, with all that he hath purchaſed for thy good: now then the ſoul acts upon this, and by ſtirring up an act of Faith, comes and cloſes with this Gift of the Father, and caſts it ſelf upon Jeſus Chriſt, and ſaith as it were, *Amen*, to what the Father gives: Oh Lord, here I come and imbrace thy Son as my life, as my Savior, as the Fountain of all my good, in whom I expect all the good I am like to have, either here, or to all Eternity; ſo that there muſt be a ſtirring up of the act of Faith in an actual taking of Chriſt, if thou beeſt a Beleever: Canſt thou remember what thou didſt, when firſt thou didſt take Jeſus Chriſt? when the Lord in the preaching of his Word did reveal Jeſus Chriſt to thy ſoul, what didſt thou then, Oh ſoul? how did thy ſoul work in cloſing with Chriſt? as thy ſoul did then in cloſing with Chriſt, ſo it muſt now renew the work, there muſt be a renewal of the work at that time. So that when you come to the Sacrament, you muſt not think that it is then a time to liſten to doubts, fears, and ſcruples; no, but it is a time that God cals for the exerciſe of Faith, the caſting of the ſoul upon Chriſt and his Merits, for life, and for ſalvation; or elſe the Name of God is not ſanctified as it ought; thou doeſt not Sanctifie Gods Name, when thou are buſying thy ſoul in doubts and ſcruples in thy receiving of the Sacrament.

And then Faith is as the mouth: when thou comeſt to eat and drink, how canſt thou if thou haſt not a mouth? thou haſt a bodily mouth to take in Bread and Wine: but know, that without Faith thy ſoul cannot take in Chriſt; Faith is as it were the mouth, that is, by the act of Faith the ſoul doth open it ſelf for Jeſus Chriſt, and not only opens it ſelf, but takes in Chriſt to the ſoul, and makes Chriſt and the ſoul as one, as our Bread and Wine is made one with our Body, ſo faith takes in Chriſt, and makes him as one with thee, and turns Chriſt into the nouriſhment of thy ſoul, and thou and Chriſt by Faith are made as truly one, as the Bread and Wine that is put into thy Body, is made one with thy Body. This is the work of Faith, without which we cannot Sanctifie the Name of God.

Sixtly,

Sixthly, There must be spiritual Joy that must be exercised here, for it is a Feast; here we come to sit with Christ at his Table, we come as Children to our Fathers Table, and to sit there with Jesus Christ our Elder Brother: now as a Father doth not love to have his child sit in a sullen and dogged way at his Table, or to be crying, but he would have the child sit in comfort, and with a holy cheerfulness, with a holy freedom of spirit; not in a sullen way, but as a child in the presence of his Father, and not as a Servant with the Master.

Object. You told us before, that there should be brokenness of spirit, and sence of our sin.

Answ. That may be, and joy; we rejoyce with trembling: therefore that brokenness of Spirit that I meant, must not be slavish horror and fear, but a kindly melting of the soul from the apprehension of the love of God unto it in Jesus Christ, that was willing to be at so great cost to purchase the pardon of sin: such a gracious mourning as may stand with joy: and the truth is, that that sorrow for sin in the Sacrament that is not mixt with joy, is a sorrow that doth not sanctifie Gods Name; godly sorrow, and evangelical joy, may stand together very well. And therefore know, that this is not the time neither to give liberty to have you hearts sink, no, there must be no sinking sorrow of heart, but such a sorrow of heart as in the midst of it you may be able to look upon God as a reconciled Father to you, and have a cheerfulness of spirit as in the presence of God; you must look upon your selves as Gods guests, to be merry at his Table: now this is a great mystery of godliness, that there should be at the same time the sight of Christ crucified, and yet at the same time a spiritual cheerfulness in the assurance of the love of God in Jesus Christ. I say, it is a mystery, and only those that are Beleevers, are able to understand this mystery, how to have their hearts break, and yet how to rejoyce at the same time in that unspeakable love of God that is here presented unto them in this Sacrament.

Seventhly, In the next place, There must be thankfulness: therefore it is called the Eucharist, and in one of the Evangelists, where it is said, Christ blest the Bread, in another it is said, Christ gave thanks: Christ when he instituted this Sacrament, he

he gave thanks; he gave thanks, for what? He gave thanks to God the Father, that he was pleaſed to ſend him into the world to die for poor ſouls: Now ſhall Jeſus Chriſt give thanks unto God the Father for that which did coſt him his life? yea, ſaith Chriſt, I ſee that here is a way to ſave ſouls, and let it coſt me my life if it will, yet I bleſs thee O Father, if ſouls may come to be ſaved though it coſt me my life. Chriſt rejoyced in his Spirit in thanking his Father for this; then how ſhould our hearts be enlarged with thankfulneſs when we come to this, that the Ancients were wont to call the *Euchariſt*, that is, a thanſgiving? we are to give God thanks for every mercy; you will not eat your own Bread without giving of thanks: but when we come to have this Bread, this Bread of Life, here is matter of thankfulneſs, here is matter of enlargement of ſoul; thou haſt the deadeſt and dulleſt ſoul, and ſtraighteſt Spirit, yet when thou comeſt hither, and underſtandeſt what thou doeſt, here thou canſt not but ſee matter for the enlargement of thy heart, and wiſh that thou hadſt ten thouſand thouſand times more ſtrength to expreſs the praiſes of the Lord: here is a thing that muſt be the ſubject of the *Hallelujahs* and Doxologies, that Angels and Saints muſt for ever ſound out in the higheſt Heavens: Doſt thou know what the Lord preſents to thee here? it is more than if the Lord ſhould ſay, I will make ten thouſand worlds for the ſake of this Creature, and give all theſe worlds to him, thou wouldeſt think that thou wert bound to bleſs him then; only when God in Bread and Wine, reaches out to thee, the Body and Blood of his Son, here is more matter of praiſe, than if ten thouſand thouſand worlds were given to thee, and therefore God expects that thou ſhouldeſt ſay to thy ſoul, *My ſoul praiſe thou the Lord, and all that is within me praiſe his holy Name; bleſs the Lord O my ſoul, and forget not all his benefits; who forgetteth all thine iniquities, who healeth all thy diſeaſes.* O poor ſoul, here is the foundation of all mercies: Doſt thou praiſe God for Juſtification, for Sanctification? here is a glorious application of the mercy of God to the ſouls of ſinners, and therefore if ever thou wert thankfull, be thankfull here. The Sabbath my Brethren, that is appointed to be the ſet conſtant day of thankſ-

thankſgiving for the great mercies of God in Chriſt, and there are other daies for National mercies: now a ſpecial work of the Lords Day, is, The celebration of this holy Sacrament; and the Chriſtians in former times were wont to do it every Lords day, becauſe that is the day appointed by God for to be the day of thankſgiving for that great mercy, the Lord Jeſus Chriſt; and that's the reaſon why the Sabbath was changed: the laſt day in the week was the Jewiſh Sabbath, and that was to celebrate the memorial of the Creation of the World; and the firſt day now, it is to be the day of thankſgiving for all the work of God in mans Redemption.

Eightly, A further thing is this: If you would ſanctifie Gods Name, you muſt be willing to renew your Covenant: that's the end of it, there muſt be an actual renewing of your Covenant with God; that's thus: I come to receive this Bread, and this Wine, and this is to be as the Seal of the Covenant on Gods part: now this will be implied in the nature of the thing, that if I take the Seals of Gods Covenant, that I muſt be willing to ſet to my Seal too, to renew the Covenant that God cals me to: now know, all men and women that are ſaved, they are ſaved by the vertue of the Covenant of Grace; and there God on his part promiſes and makes a Covenant, That he will beſtow his Son, Life and Salvation through him; and thou muſt likewiſe come in on thy part, and beleeve on his Son, and repent, which is the Tenor of the Goſpel: now every time thou comeſt to receive this Sacrament, thou comeſt to renew this Covenant: As if thou ſhouldeſt ſay, Lord, thou haſt been pleaſed to make a Covenant of Grace; as the firſt Covenant was broken, and all men were caſt by that Covenant, now thou haſt made a Covenant of Grace, and calleſt thy Servants whom thou intendeſt to ſave, that they ſhould renew their Covenant with thee in this Sacrament of thine; Lord, here I come, and Lord, here I renew it, and ſet to my Seal, to promiſe and Covenant with thee, That as ever I expect to receive any good from Chriſt; ſo Lord, here I will be thine, I will give up my ſelf for ever to thee; as thou haſt given me the Body and Blood of Chriſt for my Salvation, ſo Lord, here I conſecrate my Body and Blood to thee, the laſt drop of my

heart

heart-blood shal be given to thee, and so my strength and estate, and Name, or whatever I am, or have, shall be thine. Have you done thus when you have come to receive the Sacrament? Have you actually renewed your Covenant with God? You that have taken the body of Christ, have you given up your body to Christ? What's the reason then that you sin so much with your Bodies? that you abuse your body with uncleanness, and drunkenness, and other wickedness afterwards? Oh you prophane the Name of God, and the very Body and Blood of Christ in this, except thou givest up the Body and soul to God in way of Covenant.

Ninthly, In the last place, For the sanctifying of Gods Name there is required the renewing of Love, the coming with lovely dispositions, and the renewing of the Grace of Love, not only towards God, but towards our Brethren; for it is the Feast of the Lord, and it is an act of Communion, Communion, not only with Christ, but with his Churches, with his Saints: and as I have told you that there is a profession of our selves to be of the same Body with Jesus Christ, then the Lord requireth that his Children should not fall out that come to his Table, but that there should be love and peace; there's a mighty bond upon thee when thou comest to the Sacrament; and therefore, first, all heart burnings, and heart grudges, must be laid aside; and secondly, you must come with a willingness to be reconciled one to another, willingness to pass by all infirmities in thy Brethren: here I have the Seal of Gods willingness to pass by all my sins, and therefore I must be willing to pass by all infirmities in my Brethren; I must now cast out all ill wishes towards others, and come with a desire of all good unto them, and with a heart ready to imbrace any opportunity to do any good; thou dost lye unto God except thou comest with such a heart as this is; Lord, thou knowest that I am willing to take all opportunities to do good to those that I now do communicate with, for it is the neerest Communion that possible can be in this world, between one Creature and another, and this is the reason why there should be that Ordinance of Christ set up every where, to cast out those that are unworthy, because it is the greatest Union and Communion

that

that possibly can be, for it is the Sacrament and Communion of the same Body, They are the same Members of Christ. Now if thou doest not think such an one to be a Member of Christ, why doest not thou do what thou canst to have him cast out? but so long as thou hast done nothing in private to him, or in telling the Church, thou doest own him to be a Member of Jesus Christ; if thou doest so, take heed how thy heart be estranged from him, take heed how thou behavest thy self to them; take heed how thou livest in a jarring, and a contentious way with them, and holdest them off at staves end, or walking at a distance from them, though they be never so poor and mean, know that thou doest prophane this holy Ordinance every time thou comest to it when thou comest with such an heart as this is; if thou dost not find this renewed love, Lord, there began to be a strangeness between me, and those that have communicated with me, but Lord, thou art pleased to vouchsafe us to come once more to this Ordinance, and Lord, here we do profess that this Ordinance shall unite our hearts together more than ever they were: I wil study to do what good possibly I can to my Brother, that as we joyn here to the Feast of the Lord with comfort, so we may live together in peace and love as it becomes the Saints of God, and the Members of the Body of Jesus Christ: Oh how far are people from any such work of God as this is! The Lord expects this should be in you every time you come to the holy Communion. Here hath been Nine Particulars now mentioned for the sanctifying of the Name of God when we come to partake of the Sacrament; but O Lord, what cause have we to lay our hands upon our hearts! for if this be to sanctifie thy Name, then it hath been a riddle, a mystery to us. Certainly my Brethren, these things are the Truths of God which I have delivered, and so far as you have been wanting in any of these, know, so far you have taken Gods Name in vain in this holy Ordinance, you have not been worthy receivers of this Sacrament, you have cause to look back to your former waies, and spend much humiliation for your sin herein, and not to be so greedy of it as some are: they must have the Communion, but I put it to your consciences, Have you repented you for the prophaning of Gods Name? And that's that we should further have spoken of, That *God will be sanctified*;

that's thus: If we do not sanctifie Gods Name, it wil quite turn to the contrary; it is the proper end of the Sacrament, to seal up our salvation: but if we sanctifie not Gods Name, it will seal up our condemnation; if it hath not been thy endeavor to sanctifie the Name of God, so many times as thou hast received the Sacrament, so many seals hast thou upon thee for the sealing up of thy condemnation.

But yet for thy comfort, while thou art alive, it is possible that these Seals may be broken open; as we read in the *Revelations*, that *John saw* the Book that had seven seals upon it, and none could be found that was able to open it: at length the Lamb that was slain, he was found worthy to open the Book. So I say, thy condemnation is sealed up with many seals, and there is no creature that is able to conceal these seals, only the Lamb Jesus Christ, yea, that Christ whose Blood thou hast shed and been guilty of, only He is worthy, and He is willing to open these Seals: for as it was with those that did crucifie Christ, yet they were saved by the same Blood that they had shed, as in *Acts* 2. So though thou hast been guilty of shedding the Blood of Christ again and again, by thy prophane coming to the Sacrament, yet know, seeing there is life in thee, and the day of Grace is continued, it is possible that thy soul may be saved by that Blood that thou hast crucified. Oh how many are cut off that have thus prophaned the Name of God in this Sacrament, and never came to understand this danger! they are cut off, and now are undone for ever: then bless God that thou art alive to hear more about this Sacrament, and how Gods Name should be sanctified; that thou art alive, and hast time to repent thee of this great evil; of prophaning the Name of God in this Holy Sacrament.

SERMON.

SERMON XIII.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

THere is one thing more about the Sanctifying the Name of God in the Sacrament, which cleerly concerns us: and that is,

To keep the Institution of the Sacrament; for this is such a Worship of God, as depends meerly upon Institution, that is, upon a positive Law, upon the Will of God. There are some Duties of Worship which are Natural, that we may know by the light of Nature they are due to God; but the Sacrament is a Duty of Worship that is only by Institution, and if God had not revealed it, we had not been bound to it: therefore in these Duties of Institution, God stands very punctual upon them: we must be very exact, neither to err on the right hand, nor the left; to make any alteration in the Points of Institution. Now therefore for the Institution of this Sacrament, we find it in divers of the Evangelists, in *Matth.* 26. 26. there you shall find that Christ and his Disciples, they eat the Sacrament together, and this was the way of it; They were together sitting at the same Table: so it is called the Table of the Lord sometimes in Scripture: therefore that's the first thing that is according to the Institution, that those that do communicate must come to the Table as neer as they can; as many as can sit about it, and all to come as neer as they can; and the reason is, Because that otherwise you will not be able to attain the end why God should have you come to receive; the end is to remember the death of Christ: now except you be able to see the Sight, to see what is done, to have your eye as well as your ear exercised, you do not fully accomplish the end that is appointed; for this is a Sacrament, that doth present to our

eyes the death of Chriſt, and the great Myſteries of Salvation, and therefore it is according to the Inſtitution, that every Communicant muſt be where he may behold what is done, he muſt be where he may ſee the breaking of the Bread, and the powring forth of the Wine: Certainly it hath been a diſorderly way therefore for people to ſit up and down in their Pews every where in the Congregation, and for the Miniſter to go up and down after them; ſo that they could ſee nothing, nor ſcarce hear any thing: It is much for the attaining the end of the Inſtitution, for all Communicants to look upon the breaking of the Bread, and the powring forth of the Wine in the Sacrament, and therefore all ſhould come together; and there, as many as can ſit at his Table, or thoſe that cannot, neer to it; and the rather, becauſe this is not only from the example of Chriſt that he did ſo, though that's ſomwhat: but becauſe it hath a ſpiritual ſignificancy in it, and that's the reaſon that it ſhould be done: we find in *Luke* 22. 26, the Inſtitution of the Sacrament. Now mark, upon their coming, and being with Chriſt at the Table, ſaith Chriſt in the 29, and 30. verſes, *And I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my Table in my Kingdom, and ſit on Thrones judging the twelve Tribes of* Iſrael: He ſpake it upon that occaſion of the Diſciples ſitting with him at the Table, when they did eat Bread, and when they took the Cup: upon that occaſion Chriſt ſpake to his Diſciples, and ſaid, I appoint you a Kingdom, that ye may eat and drink at my Table, in my Kingdom, and ſit on Thrones judging the twelve Tribes of *Iſrael*; as if Chriſt ſhould ſay, you can ſit with me at my Table here, and know, that this ſitting with me at my Table, it is but as it were a *preludium*, a foreſignification of the communion that you ſhall have with me in my Kingdom; you ſhall have that familiar communion with me when I come into my Kingdom, there to ſit (as it were) with me, to joyn with me in my Kingdom, judging the twelve Tribes of Iſrael; even as you do now in that holy Fellowſhip joyn with me in ſitting at my Table. This is the meaning of Chriſt; ſo that the geſture in the Sacrament is not a meer indifferent thing; heretofore it hath been thought unreaſonable.

ſonable to contend for what Geſture we ſhould uſe.

Now that which hath been the Inſtitution of Chriſt, and hath a ſpiritual ſignificancy in it, is not indifferent; for not only the eating the Bread, and drinking the Wine, is ſignificative, but the geſture whereby we have fellowſhip with Jeſus Chriſt here, to ſignifie that fellowſhip we ſhall have with him in the Kingdom of Heaven; ſo that the people of God were depriv'd of a great deal of comfort, and of one ſpecial benefit of this holy Sacrament, whereas they might not receive it ſitting; whereas Chriſt ſaith that your ſitting with me here is a ſignification of your ſitting with me when I come into the Kingdom of Heaven. Some ſay they muſt kneel becauſe they may receive it with more reverence; certainly were it a thing as ſome ſay indifferent, it were another matter; but for to ſay it is not reverence to ſit, in that they accuſe Chriſt himſelf for want of reverence, as if he would appoint a way, or would have his Diſciples uſe any ſuch way as were not reverent: ſaith Chriſt, I intend by your very geſture to have this ſignified unto you, that though you be poor wretched worms, yea, even ſuch is my love unto you, as you ſhall ſit with me when I come to my Kingdom, and judg the twelve Tribes of Iſrael; and every time you come to my Table, and there ſit at it, or about it, then you ſhould be put in mind that there is a time, that though you be poor unworthy creatures, worthy to be among the dogs, yet the mercy of God is ſuch unto us, as he hath appointed us to have a familiar fellowſhip with the Lord Jeſus Chriſt when we come in his Kingdom to ſit with him, and even to judg the twelve Tribes of Iſrael, yea, to judg the whol world, for ſo ſaith the Scripture: Shall not the Saints judg the world? now this hinders ſpiritual meditation and comfort, that the Saints have, therefore we are to look to the inſtitution, and follow it. That's the firſt thing in ſitting with Chriſt at his Table.

The Second thing in the Inſtitution is, That the Bread being taken by the Miniſter, is to be bleſſed, broken, and then to be given; Chriſt took it, and bleſſed it, and brake it, and gave it: and the people they are to look upon all this, to look upon the Miniſters taking, bleſſing, breaking, and giving; and then the Cup by its ſelf: we find Chriſt in *Matth.* 26. 27. he firſt

bleſt

bleſt the Bread, and then he bleſt the Cup diſtinctly by it ſelf, ſaying, *This is my blood of the new Teſtament which is ſhed for many, for the remiſſion of ſins*; and you ſhal obſerve that the text ſaith, *he drank it*, and ſaid, *drink ye all of it*: ſo that this is not according to the Inſtitution, for a Miniſter to go up and down, and to give it to every mans hand; certainly this was not ſo from the beginning, this is a way of mans own deviſing, for the Bread and the Cup to be given into every bodies hand by the Miniſter: Chriſt did but give it once, he gave it to them all, and ſaid, *Drink ye all of this*, ſo it was done.

Queſt. But you will ſay, Is it not better for to be given into every ones hand?

Anſw. No, becauſe that the giving of it once for all, doth ſignifie more fully the Fellowſhip and Communion that they have together: as at a Table it were a ſtrange thing that every bit of meat muſt be given to every one particularly; no, but the diſhes muſt be ſet before them, and they muſt take it themſelves: Indeed if they be children, you cut every piece of meat, and give it into their hands or mouths: but that's ſutable to a fellowſhip at Table, and Communion, to have the meat ſet before them, being bleſt, and then for all to partake of it.

And beſides this: Giving it into every ones hand, certainly, it came to us from a Popiſh and ſuperſtitious conceit of the Papiſts; for the Papiſts will give it into their mouths, becauſe the people muſt not defile it with their hands. And it was to bring more reverence to the Sacrament. Now there's a great deal of danger for to bring in mens devices for to cauſe more reverence; we are to look to the Ordinance of Chriſt, he gave it once, and ſaid Drink ye all of it, in general to them all: and ſo the Miniſters ſhould do.

And beſides, there is this in it more, and one would wonder that Miniſters ſhould give it in particular, and not in general to the Church: for by this means Miniſters might abundantly eaſe themſelves of a great deal of charge and guilt; for upon this ground it will appear, that a Miniſter, though as an eminent Officer he is to look to his Congregation that they be fit, yet the truth is, it concerns the Church as well to look who comes there, and likewiſe the Miniſter I ſay, to look about him that he doth

doth not say, *The Body of the Lord Jesus Christ was given to thee*, when he knows they are prophane and wicked; it concerns the Minister to look that he doth not tell a lye; but now when the Minister gives it generally to the Church, *Take, eat*, and *Take, drink*, he gives it particularly to no body. Now then his charge is divided to the Church, and if there be any body that is unworthy, let the Church look to it as well as he: though he as an eminent Officer, it's more especially in particular his duty than any others; heretofore the charge would lie much upon the Minister, but the Minister according to the Institution, should give the Sacrament to no particular, but in general to the Church, and therefore if there were but any particular, that the Minister upon a particular knowledg did know to be naught, he might in great part discharge himself, as professing against this or that particular man; for it is not in his power alone to keep any from the Sacrament, but if so be that he shall profess against such and such men, the Church must joyn with him to labor to keep them from the Sacrament. And that is the next thing for the Institution, Christ gave it not into any particular mens hands, but he gave it to all, saying, Drink, and eat ye all of it.

A Third thing that is to be observed for the Institution, is this: That all the while the Communicants are taking, eating, and drinking the Bread and Wine, they should all of them that while have their thoughts exercised about the death of Jesus Christ; for that's the Institution, *Do this in remembrance of me*: there should be no action intermingled, in the time of the receiving of the Sacrament; nothing but minding the work that you are about, that is, to remember the death of Jesus Christ; and to discern the Body of the Lord, not only when you your selves take the Bread and Wine; but when you see the Bread and Wine, broken or powred forth, and you see others taking the Bread and Wine, all that while, you should be thinking of the death of Christ, and discerning the Lords Body: and consider what these outward Elements do signifie, and that they do Seal the great Benefit of the Covenant of Grace; therefore it is not according to the Institution to be singing of Psalms in the mean time while the Sacrament is receiving;

ceiving, and so to have your thoughts about other things: singing of Psalms in its due time, is a good thing; but for you to do it at that time when as the death of Christ is presented before you, and Christ calls you to look upon his Body, and to think upon what he hath done and suffered; this is no seasonable time of singing: and if you read the institution, you shall find, that Christ after all was done (the Text saith) they sang an Hymn; so that according to the Institution, it is after the action is done of eating and drinking, then for the Church to joyn together, and sing a Psalm in the praise of God; and then they must mind all the same thing together, for that's the thing to be done in the Sacrament, that look what one doth, all must mind together; for when one part sings, and the other are waiting for the Bread and Wine, this is not suitable to the holy Table Action, and that communion that God requires of us; though the things in themselves are both good that are doing, yet when we are about this holy Ordinance, being it is an Ordinance for Communion, all are to be doing the same thing at the same time; and so when all have done eating and drinking, then for all to joyn together to the praise of God.

Now it may be, this at first seems strange to many; yet certainly observe this, Do but keep to the Institution in the Sacrament, though you may think it a more mean way, yet you will find a greater beauty in this Ordinance than ever you found in all your lives; for the more we keep to Christs Institution, and mingle nothing of our own, the more glory, and beauty, and excellency doth appear in the Ordinances of Jesus Christ; but when any man shall mix any of his own inventions, though he may do it to a good end, and think to add to, and put a greater lustre upon the Sacrament: the truth is, that which he thinks to be a greater lustre, reverence, or honor put upon it, it doth rather take off the lustre and glory of the Sacrament; then are the Institutions of Christ glorious when there is no mixture among them: thus we should sanctifie the Name of God, in receiving this holy Sacrament. You have had divers things propounded to you, whereby you may come to know, and easily to see that there hath been a great deal of

dishonor

dishonor done to this Sacrament, and the beauty and glory of it hath been darkened, and the sweet that the Saints might otherwise have received in partaking, hath been exceedingly hindred. There is but one thing more that I shal propound to you, and that is, *The several Meditations that we should meditate on in receiving of the Sacrament*; the most concerning *Meditations* are suggested in the holy Communion that are in any thing whatsoever, more concerning, more efficacious, more various Meditations we have suggested here than in any thing, and it is a great sign that men and women do not discern the Lords Body, if so be their Meditations be barren at that time. I will therefore suggest some Nine or Ten Meditations that that Ordinance of God may hold out very plainly and familiarly to every Communicant, for the busying of their thoughts all the time that action is a doing.

Meditation 1.

As first, That the way of mans Salvation, it was by a Mediator; it is not only by Gods Mercy, Gods saying that he is offended by sin, but he will be content [illegible]s it by: no, but it is through a Mediator. Now this Med[illegible]n is suggested thus: When I see the Bread and Wine, and I discern what that signifies, it will hold out this to me, That the way of mans Salvation, it is not meerly from hence, that God saith, Well, I will pardon them, and no more, but there is required a great work of God to make an Atonement between sinners and himself: this Sacrament doth hold forth thus much unto us, wherefore else have we Bread and Wine, but to signifie that the way of our reconciliation, it must be through a Mediator?

Med. 2. The Second Meditation is this: That this Mediator that stands between God and us, is verily and truly Man; he hath taken our Nature upon him: the Bread that puts us in mind of the Body of Christ; and the Wine, of his Blood, and therefore we are to meditate of the humane Nature of Jesus Christ; and this is a Meditation that hath abundance that might spring out of it: What, hath the Son of God taken our Nature upon him? hath he Body and Blood, and human Nature upon him? Oh! how hath God honored humane Nature? Then let not me abuse my Body to Lust, to Wickedness,

seeing that Jesus Christ hath taken the Body of man upon him, humane Nature upon him, let me honor humane Nature that is so neerly united to the Divine Nature. That's the Second Meditation.

Med. 3. Here is presented unto us, what this Mediator hath done for the reconciling of us unto God, that his body was broken; he hath subjected himself to the breaking of his body, and to the powring forth of his blood for the reconciling of us: it is not meerly (as before) that God saith, *I will pardon them*; but Christ undertaking to make peace between his Father and us, it cost him the breaking of his body, and the powring forth of his blood; this is an useful Meditation. Oh! what should we be willing to suffer for Jesus Christ in our bodies, even to resist unto blood, seeing Christ hath been content to have his precious body broken, and his blood shed for us!

Med. 4. Again, A Fourth Meditation is this: That here we come to see we have occasion of meditating of what the Scripture saith, That we are by the blood of God saved, it is the blood of God, *They crucified the Lord of Glory*, that's the Scripture phrase; we are to consider when we see the Wine powred out, and so put in mind of blood: Whose blood, and whose body is this? It is no other but the body and blood of him that was truly God, the second Person in Trinity. This is the great Mystery of the Gospel, and this is very needful for us to be thinking of when we see the body broken, and the blood powred out: What, will the breaking of the body, and shedding of the blood of a meer creature be sufficient to make peace between God and Man? Surely no: therefore you must meditate whose body this is, and whose blood this is; it is the body and blood of him that was God: It's true, God hath no body, nor no blood, but the same person that was God, had a body and blood; that body and blood was united unto the Divine Nature in an hypostatical union, and from thence it came to have an efficacy for to satisfie God for to reconcile God and us together. This is the great Mystery of Godliness.

Med. 5. Another Meditation is this: When you see the Bread broken, and Wine powred out, Oh! the infinit dreadfulness of the Justice of God! how dreadful is the Justice of God, that coming

ming upon his own Son, and requiring satisfaction from him, that should thus break him and bruise him, that should have his blood, that should require such sufferings even from his Son! dreadful is Gods Justice, the Justice of God it is to be feared and to be trembled at; here we see what is required for the sin of man, and nothing would be bated to Jesus Christ himself.

Med. 6. Another Meditation is this; Here I see presented to me what every soul that shal be saved cost; whoever shall have his soul saved, he hath it sav'd by a ransom, by a price paid that is more worth than ten thousand thousand worlds; thou slightest thine own soul, but if it prove to be saved, it cost more than if thousands of worlds had been given for thee, even the shedding of the blood of Christ, every drop of which was more precious than ten thousand worlds.

Med. 7. Again, From hence see what is the evil of sin, how great it is, that hath made such a breach between God and my soul, that only such a way, and such a means must take away my sin; I must either have lain under the burden of my sin eternally, or Jesus Christ that's God and Man must suffer so much for it: Oh! what Meditations are these to take up the hearts of men!

Med. 8. Behold the infinit love of God to man-kind, and the love of Jesus Christ, that rather than God would see the children of men to perish eternally, he would send his Son to take our Nature upon him, and thus to suffer such dreadful things; herein God shows his love: it is not the love of God so much in giving you a good voyage, and prospering you outwardly in the world; But, *so God loved the world, that he gave his only begotten Son*: And it pleased the Father to break his Son, and to powr out his blood, here is the love of God, and of Jesus Christ: Oh! what a powerful, mighty, drawing, efficacious Meditation should this be unto us!

Med. 9. Those that are Beleevers, they shall be nourished to eternal life, so that there is no fear that ever a Beleever should quite fall off from God, and die in his sin; Why? Because the body and blood of Christ is given to him for his spiritual nourishment: though a Beleever be never so weak, yet seeing God hath appointed the body and blood of his Son for him to feed upon, and to drink in a spiritual way, surely then the weakest

keft in the world will be ſtrengthened to go through all the hazards, and dangers that there are in the world; 'tis this that ſtrengthens Beleevers to encounter with all kind of dangers, it's this that preſerves the weakeſt grace in a Beleever, namely, the Spiritual nouriſhment that God the Father hath appointed to them, even the feeding upon the Body, and drinking the very Blood of his Son: this is Meat indeed, and Drink indeed, that will nouriſh to Eternal Life.

Med. 10. The laſt Meditation is this: When you come to this, ſeeing the Bread broken, and the Wine powred out, you have an occaſion to meditate of the whol new Covenant, the Covenant of Grace, that God hath made with ſinners: for ſo the words of Inſtitution are, This is the Cup of the New Teſtament: the New Teſtament which is all one with the New Covenant, only different in this particular; it contains the ſubſtance of the new Covenant, but call'd Teſtament in this regard, to ſhew that the Lord doth do all in the new Covenant, that is, he doth not only promiſe ſuch and ſuch mercies upon condition of our beleeving and repenting, but he doth work beleeving and repenting, and works grace, and therefore the ſame thing that is ſomtime call'd a Covenant, is call'd a Teſtament, that is, the Will of God wherein the Lord doth bequeath his rich Legacies to his Children, to thoſe that ſhall be eternally ſaved, ſo that all the good things in the Covenant of Grace, they are bequeathed by way of Teſtament as well as Covenant, and this is a mighty comfortable Meditation to the Saints: for indeed, when they look upon the way of the Goſpel as in a way of Covenant, why then they think thus, This requires ſomewhat of our parts to be done, and indeed God will keep Covenant on his part, but it may be we ſhall not keep Covenant on ours, and ſo we may fail at laſt: but now when thou lookeſt upon all the good things in the Goſpel diſpenſed in the way of a Teſtament, that is the Will of God, the Legacies that God doth bequeath to his Servants, this is a mighty comfort to the ſoul, that all the precious things of the Goſpel come to me in the way of a Teſtament, and that's the meaning of the new Teſtament, that is, the mercies of God in Chriſt coming now in the way of another adminiſtration, than they did before;

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'tis not only new in respect of the Covenant of Works that God made with *Adam*, but new in respect of the administration: Our fore-fathers, the Patriarchs, they had the same things in substance, but administred in a darker way, and many differences there are: but now when we hear of the new Testament, there is presented unto us all the riches of the Covenant of Grace in the way of a Legacy, and the administration of it with cleerness, and with a great deal of mercy and goodness of God, the terror and harshness of the old administration being taken away. Now these are the Meditations, by which we should labor to sanctifie our hearts, when we are receiving of the Sacrament; and in the working of these meditations upon our hearts, we shall come to sanctifie the Name of God, when we are drawing nigh to him in that holy Ordinance of his. Thus for Meditation.

The next thing when we are there, must be an actuating of these holy Dispositions that before we spake of: 'tis not enough for a Christian to bring Grace to the Sacrament; but there must be a stirring of that Grace at that time; or otherwise the Name of God is not sanctified in receiving of the Sacrament, and above al graces the actuating of the grace of faith: 'tis not enough that thou beest a Beleever, but thy faith must act at the very instant. As thus:

First, When thou heareſt the Minister in the Name of Christ say thus: This is the Body of Jesus Christ which was given for you, take, eat; thou shouldest have thy faith so acting upon the mercy of God, in giving Jesus Christ for the nourishment of thy soul to eternal life, as if thou didst hear a voyce from Heaven, saying, Here is the Body of my Son given for thee particularly, take it and eat, apply it to thee, and so make Christ one with thee by faith, as the Bread is made one with thy Body when thou dost eat it.

And then when thou comest to take hold of the Bread, thou art to put forth the act of faith, faith being as the hand of the soul, and at that instant, when thou takest the Bread and puttest it into thy mouth to eat, thou shouldest stir up the act of faith afresh, laying more hold upon Jesus Christ; Look as once thou didst in thy first conversion, when Christ was presented to thee in

in the Word, or in any other way, there was an act of faith drawn forth, whereby the soul did cast it self, and roul it self upon Jesus Christ; so shouldest thou renew it, renew the same work of faith that thou didst find in the very first conversion, and thereby thou shalt come to have renewed comfort in the renewing of that act: I might name thee other graces and dispositions how there should be a stirring and an acting of them; only remember I leave all this Point with this Note, That grace is not enough for partaking of the Sacrament of the Lords Supper, except there be an acting, and a stirring up of that grace; many Christians are careful to prepare, and examine before whether they have grace or no; but at that time when they come to receive, then there is not a lively working and stirring of that grace, and so they come to lose the comfort and benefit of that Ordinance. Thus much shall suffice for this Point of Sanctifying Gods Name in receiving the holy Communion: I shal now come to the last Point, which is the sanctifying the Name of God in *Prayer*.

Sanctifying the Name of God in Prayer.

NOW this Argument might take us up many Sermons; but upon occasion of the Daies of Prayer and Humiliation, I have preached divers Sermons about the Point of Prayer: therefore I shall be brief, and only now reckon up together, and set before your view, the several things that are to be done for the Sanctifying of the Name of God in Prayer: First, for Prayer, in that we draw nigh to God, and it's a Duty of Gods Worship, that I suppose all of you cannot but acknowledg, that it is a natural Duty of Worship; the other was instituted, but this is natural; it's natural for the creature to draw nigh to God in prayer, wherein the Creature tenders up his homage to God, and manifests his profession of his dependance upon God for all good that he hath, and acknowledges God as the Author of all good, therefore this is Worship, and it's a great part of Worship; Prayer, it is such a part of Worship, as some-

ſometimes in Scripture it's put for the whol Worſhip of God, *He that calls upon the Name of God ſhall be ſaved*; that is, He that worſhips God aright, *Jer.* 10. 25. And, *Powr out thy wrath upon the Heathen that know thee not, and on the Families that call not on thy Name*, that do not *pray*; that is, that do not worſhip thee. There one part of Worſhip is put for the whol, as being a principal part of the Worſhip of God.

Surely we muſt ſanctifie Gods Name in *Prayer*, for it is that which ſanctifies all things to us, 1 *Tim.* 4. 5. *Every thing is ſanctified by the Word of God, and Prayer.* And if the Argument of Chriſt was right, as no queſtion but it was, That the Temple was greater than the Gold upon the Temple, becauſe the Temple did ſanctifie the Gold: And the Altar was greater than the Offering that was offered upon it, becauſe it did ſanctifie the Offering; then Prayer muſt needs be a mighty great Ordinance, a greater than any other, becauſe that it ſanctifies all things. The Word Sanctifies the Creatures; but Prayer ſanctifies the very Word unto our uſe: and therefore when we reade the Word, we are to pray for a ſanctified uſe of the Word: Prayer is a great Ordinance, a great Duty of Worſhip that ſanctifies all; Prayer hath a caſting voyce (as I may ſo ſay) in all the great Works of God in the world, the great affairs of the Kingdom of God, the Kingdom of his Power, and the Kingdom of Chriſt; I ſay, Prayer hath a kind of a caſting voyce, and doth order under God, the great things of the world, they are according to the prayers of the Saints, they bring down bleſſings upon the Godly, they powr forth judgments upon the wicked: the prayers of the Saints they are the viols that are powred forth in a ſpecial manner upon the heads of the wicked; therefore Gods Name is to be ſanctified in Prayer.

It is to be ſanctified, firſt in preparation; *Pſalm* 10. 17. *Thou wilt prepare their heart; thou wilt cauſe thine ear to hear*. It is the Lord that prepareth the heart, and then he cauſes his ear to hear: and therefore in 1 *Pet.* 5. 7. we are there requited to *watch unto prayer*; men and women ſhould keep a narrow watch over their hearts and minds, that they may not be hindred in their prayers, that they may be alwaies in a fit poſture:

ſhure to pray; watch unto prayer, it's that that would help us againſt many temptations to evil; if I give way to ſuch and ſuch temptations, it will hinder my prayers, I ſhall not have that freedom and enlargement in prayer as otherwiſe, if I give way to ſuch and ſuch things, therefore let me take heed of this, or it wil hinder my prayers. As if the Apoſtle ſhould ſay, this ſhould be the care of Chriſtians; then they are like to ſanctifie the Name of God in prayer, if this be their great care that there is nothing in the world that ſhal hinder their prayers: Oh let me take heed I do nothing to hinder my prayers; if I go abroad into company, and am merry and jocond, and there game and drink, and ſport my ſelf in company, will not this hinder my prayers? wil not this hinder the ſpiritualneſs of my heart in Communion with God in prayer, when I come home at night? I appeal to you, have you had that freedom in prayer afterwards? Surely no, therefore watch unto prayer.

Now for the preparation of the heart to prayer, we muſt underſtand, either,

Firſt, What is to be done in the courſe of ones life. Or,

Secondly, What's to be done juſt when one comes to prayer.

For the firſt, The courſe of ones life: labor to keep all things even and cleer between God and your ſouls, that ſo you may not come with ſhakles about your legs, with guiltineſs (I mean) upon your conſciences: men that have given way to any baſe ſinful way, when they come to prayer, the guilt of their hearts doth even ſink them; but thoſe that can keep their peace with God in the courſe of their lives, they have other manner of freedom in prayer, than you that walk looſly, and contract guiltineſs upon your ſpirits.

And then the ſecond thing is, To keep our hearts ſenſible of our continual dependance upon God, ſenſible how we depend upon God, for whatſoever we are, whatſoever we have, whatſoever we do; for the bleſſing of all is from God. The Beams of the Sun do not ſo depend upon the Sun, as we upon God; that if he doth but withdraw Himſelf never ſo little from us, we all ſink down to nothing and periſh for ever; that ſoul that every day and hour is ſenſible of the infinite dependance it hath upon God for its preſent and eternal eſtate, will

will be fit for prayer; and that ſhould be our care for to carry our ſelves, as any hour in the day, or minute in the hour, we might be fit to go to prayer: and that's one meaning of that place in the Theſſalonians, *Pray continually*; not that every moment we ſhould be praying, but that we ſhould keep our hearts in a praying frame: Some of you when you have let out your paſſions, and are in a diſtemper, what will you go to prayer now? your conſcience will tell you that you are not fit to go to prayer at that time, *Certainly if you be not fit to pray, you are not fit to live*: you are in an ill condition at any time if you be not fit to pray, and there can be no excuſe whatſoever, that can be ſufficient to plead for your ſelves why you ſhould not be fit to pray at any time: there is that continual dependance upon God for all, and that need you have of the bleſſing of God for every thing, that there is reaſon you ſhould be in a fit condition for praying at all times: but now when you come to prayer at the ſet time, then there ſhould be a ſpecial preparation.

Firſt, You ſhould prepare your ſelves by getting freſh and powerful apprehenſions of the Glory of God, before whom you go; prepare by meditation about the glory of that infinite God that you are now addreſſing your ſelf unto; poſſeſs your ſelves with thoughts and meditations of the glory of the great God: That's the firſt.

Secondly, Labor to get your hearts ſenſible of what you go for. I am now going to God; for what? for pardon of ſin, or for aſſurance of his Love, or for power againſt ſin, or for ſuch and ſuch mercies: let me by meditation work my heart to be ſenſible of theſe things that I am going to God for, to ſet a due price upon thoſe mercies that I am praying for, and to get my heart affected with them.

Thirdly, Labor to get your hearts ſeparated from the world, and from all things that are here below in the world: and that ſhould have been a third thing in the courſe of your lives, you ſhould never let out your hearts to any creature, either to buſineſſes or pleaſures in the world ſo, but that you may have command of your hearts to call them when you will, to call them in to God in prayer; and then when you come to prayer

there should be an actual separation of your hearts from all things in the world; dedicating your selves to God for this time, as one that hath nothing to do with the world, nothing to do with any thing but this Dutie that now you are about: this is the preparation of your hearts to prayer in the course of your lives.

Now then for the Prayer its self.

First, We must consider of the *Matter* of Prayer.

And Secondly, Of the *Manner* of it.

First for the *Matter* of it: We must look to it that it be according to Gods Will, 1 *John* 5. 14. *This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us*; therefore for the Matter we must be sure it must be good that we pray for; it must be for the Glorie of God, for the good of our selves, and the good of our Brethren.

First for the Glorie of God, that should be the chief matter that we are to pray for; so Christ when he teacheth us to pray, he begins the very first Petition, *Matthew* 6. 9. 19. *Hallowed be thy Name, thy Kingdom come, thy Will be done*: First begin with the Glorie of God, mind that in the chief place, above all other things. God gives you leave to pray for outward things; but first for the Glorie of God, minding that before your own benefit, before the pardon of sin, and your dailie bread; how few do sanctifie Gods Name in this? people have little mind to pray; but when they are in outward afflictions when they are upon their sick beds, then they will pray; or at Sea in storms, then they will pray; then it seems that the main matter of your prayer is onlie for your selves: but how hath the matters of the Glory of the great God, and the good of the Churches, taken your hearts all this while? how have your hearts been affected with this, that the Name of God hath been so little sanctified in the world, and that the Kingdom of God hath not come, and that the Will of God hath not been done, have these things taken up your heart in prayer, the matters of the Glory of God, and the good of Churches, though your selves have not any particular interest in them? if these things did but take up your hearts in Prayer, then, when you are at Sea, you would remember the cause of the Churches, as

much as your ſelves; the Church is as it were in the midſt of the Sea, toſt up and down, and in a great ſtorm; now why do not you pray as earneſtly for the Kingdom of Chriſt among his Churches, as for your ſelves when you are in a ſtorm at Sea; yea, and ſpiritual things ſhould be the chief matter of your prayer; for they are the neareſt to the Glory of God: though God hath his Glory from other things, yet ſpiritual things are neereſt the Glory of God: now in theſe daies of prayer, many will come to pray, that they might be freed from danger, that they might have outward peace, this is good; but ſpiritual things are the chief things: and therefore the ſtrength of your ſpirits ſhould be thus powred forth to God: Oh that I could get my heart to God, and the aſſurance of the love of God! Oh that I could get the ſhine of his face! Oh that I could get power over ſuch and ſuch corruptions!

And I beſeech you obſerve this: *That ſpiritual things may be prayed for abſolutely; but outward things muſt be prayed for conditionally.* I may pray (and never put in any condition at all) That the Lord would pardon my ſins, and help me againſt my corruptions, &c. But when I pray for the health of my body, I ought to pray, if this be according to thy will, then reſtore me to the health of my body, or the health of my husband, or the health of my wife; but thou maieſt pray, Lord, convert the ſoul of my husband, or the ſoul of my wife, without any condition at all: When your eſtates at Sea are in danger, when you pray for them, you muſt make conditions, Lord, as thou ſeeſt beſt for me, ſo do thou deal with me; this ſhews the excellency that there is in ſpiritual things above outward things; ſurely ſpiritual things are more to be deſired, for they are to be prayed for abſolutely, and the others to be prayed for only conditionally. That's for the firſt.

In the Second place, We are to pray for our own good, God doth give us leave to do ſo; only here comes in a Queſtion.

Queſt. Whether it be ſinful to pray for afflictions, as ſometimes ſome will be ready to do?

Anſw. To that I anſwer. Firſt, Take it abſolutely conſidered, we may not pray, that God would afflict us; becauſe affli-

one is in its ſelf materially an evil thing, and a fruit of the curſe, therefore we may not (I ſay) abſolutely pray for it: but thus far we may pray for afflictions, Disjunctively, Conditionally, Comparatively.

Disjunctively, thus: Lord, either grant unto me a ſanctified uſe of ſuch a mercy, or otherwiſe let me rather be without it; let me have a ſanctified uſe of my ſickneſs, or otherwiſe let my ſickneſs be continued to me: thus now you may pray for continuing in ſickneſs.

Or thus, Conditionally: Lord, if thou ſeeſt that my heart be ſo vile and wretched, that I wil abuſe (through my corruption) ſuch and ſuch mercies, Lord rather take them from me, and let me be without them: if thou ſeeſt that there be no way to break this proud heart of mine but ſuch a way, Lord, let that be thy way to break it, if thou ſeeſt it according to thy will as the fitteſt way.

Then Comparatively thus: Lord, rather let me have any affliction than ſin, rather let me ſuffer loſs of my eſtate than ſin againſt thee, than depart from thee: any thing Lord rather than ſin. Thus you may pray for afflictions, but not abſolutely. You muſt not pray that God would ſend you afflictions abſolutely, for you do not know your hearts: it may be if afflictions ſhould come, your hearts may be as ſtubborn under your afflictions as they are now; for affliction hath no power in it ſelf to do us any good.

And then for the good of others, for Chriſt teaches us to pray, *Our Father &c.*

There comes in here a rebuke of the wicked practice of divers in curſing, and then a Queſtion about it.

It is a wicked thing to uſe Curſes; but it's a moſt wicked thing to wiſh evil to others in way of prayer: yet how manie do ſo! though it may be they do not think it: they ſpeak to God, and deſire him to bring ſuch and ſuch evils upon their neighbors, yea, ſometimes Parents upon their Children; this is a wicked practice of men: What, is it not wickedneſs enough for thee to have any deſire that there ſhould any evil befall thy Brother, but wilt thou dare to preſume to call God to be an inſtrument of the execution of thy baſe ſinful wrath, that

God

God must be a drudg (as it were) to thy wrath, and to thy passion? this is abominable wickedness. Any of you that ever have been guilty of this sin, of cursing others, Wives, Children, Servants, or Friends, the Lord rebuke you for this sin: how far hast thou been from Sanctifying Gods Name in prayer? whereas instead of Sanctifying the holy Name of God, thou hast called God to be a Servant and a drudg to thy passion, God must be called to help the venting of thy passion: Oh! remember this, you that have been at Sea, and have been angry, and things not going according to your mind, have fallen a cursing, and wishing such and such evils might come upon those you are angrie with; that's a kind of prayer, but it's a most fearful taking the Name of God in vain in the highest degree; and certainly God will not hold him guiltless that shall so take his Name in vain; therefore be humbled for this sin.

Quest. But you will say, *Do not we read in the Book of* Psalms, *where many times the Prophet* David *doth curse the Enemies of God, and wishes evil to come upon them?*

Answ. To that I answer. First, That the Prophet, and those that pen'd the *Psalms*, they had a Prophetical Spirit; and those places that you read that are in a way of cursing, they are rather Prophetical predictions of evil, than direful imprecations; they are rather fore-telling what shal be in a way of Propheste, than wishing what should be.

Secondly, If they be wishing what should be, then I answer, That those which are endued with such a Prophetical Spirit, they did know who were the implacable Enemies of God, and who were not; as *David* praied against *Judas* so many hundred yeers before he was born: By a Prophetical Spirit he knew that he was the child of perdition; indeed, if we could certainlie know a man that were to be a cast-away eternallie from God, it were another matter: As the Church in the time of *Julian*, because of his Apostacie being so abominable, it was determined almost generally by them, that he had committed the sin against the holy Ghost, and upon that they cursed him. Now I say, those that had an extraordinarie Spirit, that did know who these were, they might do it; but this is no example for,

for us in an ordinary way to wish evil and curses upon others; But thus far we may do with the Enemies of the Church.

First, We may curse them disjunctively; Lord, either take them out of the way, or keep them that they may not do such mischief in the Church: or thus, conditionally, If thou seest Lord that they be implacable, thou knowest them, if so, let thy wrath and curse pursue them; Lord, thou seest what evil they are set upon, and therefore rather than they should attain their mischievous designs, let thy wrath and curse pursue them: So we may do it, but not absolutely to curse any, though they should do us never so much wrong, we are called to blessing: But now in zeal to God, take heed that we be not carried on in our own passion; but being sure it is zeal to God, we may wish the curses of God to pursue those that God knows to be implacable; this is but an appealing to God, and not at all fastning it upon any particular persons that we know, but leaving it unto God for the execution of it, and so in a zeal to the Glory of God we may do it, and we are warranted so to do by the second Petition, *Thy Kingdom come*: for that Petition that requires us to pray for the coming of the Kingdom of Jesus Christ, doth also require that we should pray against all means that hinder the coming of the Kingdom of Jesus Christ, so that every time that the Church praies, *Thy Kingdom come*, or any praies, *Thy Kingdom come*, they do as much as say, O Lord, Do thou set thy self against all the Enemies of thy Kingdom; if they belong to thy Election, Lord convert them, but otherwise Lord confound them. Now thus we see how we are to sanctifie the Name of God in prayer, in regard of the *Matter* of the Prayer: but now for the *Manner* of Prayer. The most things I confess are there.

First, When we come to prayer, we must be sure to pray with understanding, 1 *Cor.* 14. 15. *What is it then? I will pray with the Spirit, and will pray with understanding also.* God doth not love the Sacrifice of fools; we must not come babling to God in Prayer to speak we know not what, and to multiply words we know not wherefore, but God doth require

that

that those that come to prayer, come with understanding, that they offer to God a rational, a reasonable, and understanding sacrifice; God is a Spirit, and he will be worshiped in Spirit and in Truth: now as it belongs to all other Duties of Worship, so especially in Prayer, to know what we do when we pray, not to think to put off God with a meer empty sound. That's the first thing.

The Second thing in the Manner of Prayer, it is, The giving up all the Faculties of our souls in it: I spake to that in the Worship of God in General; we shall apply it now particularly to Prayer, the giving up, not only our understandings, but wills, thoughts, affections, strength in prayer: in 2 *Chron.* 20. 3. it is said of *Jehoshaphat*, that he *set himself to seek the Lord*, he did give his whol self to seek the Lord: we are to give our whol self, and not to divide in Prayer. Now this were an argument that indeed might well take up a whol Sermon, in shewing the evil of the wandering of our spirits in prayer; we should take heed of the wandering of our spirits in the hearing of the Word, and receiving the Sacraments, and so in prayer; the people of God are much troubled with the wandring of their thoughts both in Word and Sacrament, and it is their great burden, and should be so, but I never hear any more complainings of the wandring of their spirits than in the time of prayer, the people of God are much pestered in their spirits with this evil, it is very grievous unto them, and many of them go under it as a grievous burden all their daies; the chiefest burden that is upon their spirits, is their wandring in prayer; so that if God should speak to them as he spake unto *Salomon*, and bade him ask what he should give him, I verily beleeve there are many in this Congregation, that have already good assurance of Gods love in Christ, if they had not that, that would be the main thing that they would ask, but having attained that, if God would speak from Heaven, and say, What shall I give you for your selves, if he should ask you in the general, it may be you would ask something for the Churches; but if it be for your selves, you would put up this Petition, Oh Lord, that I may be delivered from a wandring spirit in holy

duties,

now

Duties, and especially in the Dutie of Prayer, that I may thereby come to enjoy more holy Communion with thy self than ever yet I enjoied, and they would account this to be a greater mercie than if God should give them to be Kings or Queens over the whol world; if God should put these two into the ballance, Either the whol world to possess, or otherwise to have more free hearts in coming to God in prayer, and to be delivered from that which hath so much hindred their Communion with God in prayer, they would despise and scorn the world in comparison of such a mercie as this is: howsoever carnal hearts they think little of it, but those that are the Servants of God, they find it to be very grievous to them: but being the time is past, I shall reserve that to speak yet a little more largely for the help of those that are under the burden of it.

I'le only speak one thing further now, and that shall be to those that are wicked and vile, and not only have vain wandring thoughts in prayer, but even in the very Dutie of Prayer manie times have wicked and ungodlie thoughts; how horrible are they? unclean thoughts, murderous thoughts it may be, and most abominable. I confess even those which are Godlie may sometimes have some blasphemous thoughts cast into them, for the Devil is never more busie than at the time of prayer; but they rather come from the Devil, than from the stream and corruption of their own hearts, which may be we may make out more cleerlie afterward: but now I speak to such as have most wicked abominable thoughts, rising from the stream and corruption of their hearts, such thoughts as their hearts do close withal in prayer, and they can roll those thoughts about in their minds as a Child will roll a piece of Sugar in its mouth; and this is the wickedness of manie men and womens hearts.

Take but this one Note with you, That all those dreadfull, vile, unclean, covetous thoughts of mine in Prayer, they have been to God as if you had spoken them in words; thoughts to God, are all one with him as words are to men; for God is a Spirit, and the Spirit doth converse with God in thoughts, as well as men do converse with men in words; and what a

woful

woful guiltineſs would have been upon you, had you ſpoken ſuch vile and wicked things to men as ſometimes hath been in your minds, even when you have been praying to God, how would the company have even ſpit in your faces, and kick'd you from them? none that have any face of Godlineſs would have endured you in their company; and yet here's the evil of it, your hearts are not troubled, but you riſe off your knees, and away you go; thou haſt a cauterized conſcience, a ſeared conſcience, that canſt entertain ſuch vile thoughts at any time without having thy ſpirit afflicted, and going away with ſhame and confuſion, as if the greateſt evil had befallen thee; therefore take heed of this.

SERMON XIV.

Leviticus, 10. 3.

I will be Sanctified in them that come nigh me.

WEE are firſt to Sanctifie Gods Name in regard of the matters of our Prayers. And Secondly, in regard of the manner. For the firſt, we made an end of it the laſt day, and came unto the Manner, and there were two things mentioned.

Firſt, That we muſt pray with underſtanding.

Secondly, We muſt give up our ſelves to Prayer.

Now in the cloſe of the Exerciſe we had occaſion to fall upon that Argument about the wandering of our thoughts in Prayer, and by that we come to take Gods Name in vain, inſtead of ſanctifying of his Name: God expects that we ſhould have our thoughts, and wills, and affections, our whol ſouls acting upon him in the Duty of Prayer, or elſe we do not pray to God as unto a God: vain thoughts in prayer do pick up the Sacrifice like the Birds that *Abraham* drove away from the Sacrifice, that they ſhould not pick it. Wicked

lusts in mens hearts, are like Swine to take the meat and al to hale it in the dirt, so their Prayers are filthy and dirty with their lusts; but those that are otherwise Godly, yet by their vain thoughts the beauty and excellency of their prayers is taken away: as Wine and Beer that have the spirits of them gone, so the life and spirit of our duties are gone by our vain thoughts, and therefore vain thoughts do dead the heart very much. So saith *David* in the 119. *Psalm*, *Turn away mine eyes from beholding vanity, and quicken me in thy Law*: while our eyes look upon vanity, there will be no quickness in our hearts in any service that we tender up to God: now many of Gods people have experience of the evil of this, and they groan under the burden of this: and as I said the last time, if so be that the Lord should speak from Heaven to them, & ask them what they would have, they having already the assurance of his love in Christ, they would ask the deliverance from a vain spirit in the performance of holy Duties: *Bring no vain Oblation*, saith God in *Isa.* 1. 13. Oh what vain Oblation do we bring by the vanity of our thoughts in prayer! 'Tis true, the best of us all will have vain thoughts sometimes; but yet as one compares the vain thoughts of men in prayer, like to a Spaniel that goes out with a man, he walks perhaps but half a mile, but the Spaniel will be running up and down, this way, and that way, and if all the space of ground which the Spaniel hath gone over should be measured, it may be while you are walking half a mile, the Spaniel fetching compasses here and there would be half a dozen miles: So our fancies are like a Spaniel which will have fetches about this way and that way in a thousand vain thoughts. But thus now it is with a Godly man; as a Spaniel though running from his Master, yet if he give him a call, he is able to call him to him presently; and it were well if it were so with us, though our fancies be wild, yet if we were able to call in our fancies, and to have them at command, it were well with us. And I find very much, that those that are new comers, they complain much of the vanity of their thoughts, they were wont to pray before, and they never had such vain thoughts as now they have; the reason why there is so much vanity of thoughts, or at least so much taken notice of.

It is first, Becauſe there is but a little grace in the midſt of a great deal of corruption in yong Converts, like a ſpark of fire in the midſt of a great deal of aſhes: now if there lies a heap of aſhes, and nothing elſe, you do not ſtir them; but if there be aſhes and ſome fire, then you will ſtir them, and be blowing thoſe ſparks to kindle another fire by. Now when you come to make any motion, then the aſhes wil flie about, whereas before they lay ſtill. So it is here, before God wrought upon thy heart, there was nothing elſe but aſhes upon thy ſoul, and then they lay ſtill, but now God hath kindled ſome ſparks of grace in thy heart, and God is blowing them up to a greater heat, and is bringing of them to a flame; upon this motion that is in thy heart, and the ſtirring to kindle thoſe ſparks further in thy heart, it is that the aſhes of thy corruption do as it were flie about thine ears, and that there is ſuch ſtirrings of corruption more than there was before, 'tis not becauſe there is more corruption than there was formerly, but before there being nothing elſe but corruption it lay ſtill, and now becauſe there is ſomthing elſe, therefore it is that corruption doth ſo ſtir; and beſides, you know a man that was wont to keep lewd company, if God turn him that he will keep that company no more, at firſt he ſhall be more troubled with them than he was before; and they will keep oftener knocking at his door, and laboring to get him to them again: ſo 'tis here, when the ſoul, vanity and luſts were as friends together, there was no diſturbance, and taking notice of any thing then; but now when the ſoul is caſting out thoſe ſinful diſtempers, and will have no more of them, they for the preſent will be more importunate, active, and ſtirring than they were before. And beſides, the Lord doth this to humble thy heart the more, that thereby thou mayeſt come to ſee the great corruption that was in thy ſoul before; the working of thy corruptions will diſcover much evil in thy heart, that thou didſt not think was there before; when the corruptions of men and women lie ſtill, they think there is no ſuch thing in their ſouls; as your civil men, what's the reaſon that they bleſs themſelves, and think they are in a good condition? it's becauſe their corruptions lie ſtill in them, and do not ſtir, they cannot beleeve what abundance of wickedneſs there is

in their hearts, if God ſhould open the wickedneſs that there is in the hearts of men naturally, and ſo all unregenerate men they would think you ſpake ſtrange riddles, whereas they bleſs themſelves, they bleſs God they know no ſuch thing in their hearts; No? Yes, there are ſuch things, only they are not ſtir'd, but they lie quiet: as mud in the bottom of a pond, there it is, yet you cannot ſee it till it be ſtir'd: At firſt converſion (I ſay) the Lord ſuffers thy corruption thus to ſtir, that he may diſcover to thee what an evil heart thou haſt, what abundance of ſin there is in thy heart, and therfore your yong Converts, they look upon themſelves as more loathſom and vile than ever they thought they had been.

And beſides, The Devil ſees it a vain thing to tempt a yong Convert to any groſs act of ſin; when Conſcience hath life and power in it, he ſhall never prevail that way: but now he thinks he may prevail to diſturb them with vain thoughts, and therefore he laies his ſtrength moſt that way; therefore let not ſuch be diſcouraged, that find their ſpirits annoyed and peſtred with them, if they make them to be the burden of their ſouls; notwithſtanding much vanity of thoughts, the Lord will accept of any deſire that they have to ſanctifie his Name in holy Duties: And I ſhal give you theſe three or four Rules to help you againſt theſe wandring and vain thoughts in holy Duties, and eſpecially in Prayer.

Firſt, When thou goeſt to Prayer, account it to be a great work; ſet a high price upon thy prayer; not as having any excellency in it as it comes from thee, but ſet an high price upon it as a great Ordinance of God, wherein there is Communion with God to be enjoyed, and the influence of the grace of God to be conveyed through it; ſo ſet an high price upon Prayer, at every time thou art going to prayer; Lord, I am now ſetting upon a work that is of very great conſequence, and much lies upon it, and I would account it to be a ſore and a great evil to me, if I ſhould loſe but this prayer: This would be a ſpecial means to compoſe thy ſpirit, and to keep thee from wandring; as *Nehemiah* in *Nehem.* 6. 3. a place which I have ſometimes quoted upon ſuch an occaſion; when the enemies of *Nehemiah* that would hinder the building of the Temple, ſent

to

to him that they might talk together; no ſaith he, I am doing a great work, ſo that I cannot come down: So when the Devil and the vanity of thine own heart, would ſend to thee to parly, and talk as it were with thee, give an anſwer, I cannot ſtand parlying with theſe things; the work that I am about is a great work. There are very few people that do account the work of prayer a great work; if thou didſt, it would help thee much againſt the vanity of thy thoughts.

Secondly, Every time thou goeſt to Prayer, thou that art moſt troubled with ſuch vain thoughts, renew thy reſolutions againſt them: I have been troubled with vain thoughts heretofore, and am afraid, if I look not to it, that I ſhall loſe this Prayer alſo; and therefore O Lord, here I renew my reſolutions to ſet againſt them in this Prayer with all my might: it is very much that may be done with ſtrong reſolutions, and eſpecially if thy ſtrong reſolutions be renewed reſolutions; for an old reſolution begins to grow weak: a man that hath reſolved upon a thing a great while ago, it hath little power over him: but now when a man hath reſolved upon a thing but this morning, and juſt at the time when he is going about it, now he doth reſolve upon it, and ſet himſelf upon it, and doth reſolve through the Grace of God, that whatſoever difficulty he meets withal, whatſoever it coſt him, that he will go through his work; I ſay, that reſolutions renewed have a great deal of power; and you cannot imagine what a great deal of power the renewing of reſolution againſt vain thoughts will have, if they were renewed every time thou goeſt to prayer, until thou getteſt power over thy thoughts: do but make trial of this; thou haſt loſt many a prayer by vain thoughts, and thou haſt been troubled for them, and yet they come again, do but try for this week. As I remember I ſaid in the point of Paſſion and Anger, that we ſhould reſolve with our ſelves, well, whatſoever falls out this morning, I am reſolved I will bear it: ſo bethink thy ſelf how many Prayers thou haſt loſt by vain thoughts; and now renew thy reſolutions, and Covenant with God, that for this Prayer I will ſet my ſelf againſt them, whatſoever pains I take, I will be ſure yet withal to look up to Gods Grace to aſſiſt me, I will be-

be ſure this prayer to keep my heart cloſe to what I am about; and perhaps that will help you a little: but yet ſome vain thoughts will come for all that: then the next night renew them again, and the next morning renew them again, and that till thou comeſt to a habit of keeping thy heart cloſe to the dutie, though now thou feeleſt thy heart ſo wild, that thou thinkeſt it is impoſſible to bring it into order, but certainly by ſuch a means thy heart will be brought into order.

Thirdly, Be ſure to ſet the preſence of God before you in prayer; have a real ſight of the infinite Greatneſs, Majeſtie, and Glorie of that you preſent your ſelves unto, when you are calling upon him; if ſo be that thou canſt get a real ſight of God in his Glorie, it will keep thy heart cloſe to the Dutie, as if a man be wandring with his eyes, and looking after every feather, if the King or ſome great perſon come into the room, all his thoughts would be about the King, or the great perſon that were coming in; ſo if you would preſent the Lord in his Glory and Greatneſs, Excellencie, Majeſtie, and Power, before you, and what a dreadful God he is in himſelf, and yet what a merciful God he is to us in his Son, this would mightily compoſe our hearts: certainly men and women that are ſo wandring in their prayers, it is becauſe their eyes are not open to look upon God in his Glorie, they are as it were dreaming, and do not apprehend that God ſtands and looks upon them, and obſerves them, and that God takes notice of every wandring thought that comes from them; they do not conſider that God doth converſe with the thoughts of men, as well as men do with the words of men. That's the Third Rule.

Fourthly, Take heed thou beeſt not deceived; becauſe that thoſe thoughts thou haſt in prayer, do not appear to be very evil in themſelves. This is a great deceit, and hinders many in the ſanctifying of Gods Name in Prayer; there is ſometimes darted in ſome vain thoughts: now becauſe the thought hath no great evil in it ſelf, therefore they think they may play with it, and their hearts cloſe with it, and ſo run along with it as the fiſh doth with the bait; if the Devil caſts in a thought of blaſphemy, that makes thee quake and ſhake; but if thy thoughts have no great evil in them, but they are ſlight things,

things, matters of no moment one way or other, upon that thy heart begins to be dandling, and playing with them; therefore remember this Rule, That in the time of Prayer, whatsoever thoughts be in thy mind that do not concern the present Duty, they are sinful before God, though the thoughts for the matter of them be never so good, yet thou art to abandon them as sinful at that time. Therefore never be deceived with this, that the thoughts are not very sinful. That's another Rule.

In the last place, observe this Rule, If ever God hath helped thee at any time in prayer, that thy heart hath been kept close to a Duty, and thou hast Communion with him, bless God for that, bless God for that help; 'tis a Rule of very great use for us to get further assistance from God in any thing, if so be our hearts be enlarged to bless God for any assistance we have had heretofore; and the reason why we gain and prosper so little in our Christian Course, it is because we do not take notice of what God hath done for us, to give God glory for mercies formerly received, and therefore God takes little or no delight in coming in with further mercies to us: as if you had a young Nursery of Trees, and they began to thrive very well, but there comes a company of Caterpillars, and spoils almost all the yong Trees that are set, only two or three are kept from the Caterpillars; a man goes into his Orchard, and looks upon his Trees, and this is spoiled, and that is spoiled; but he sees two or three, and those flourish fairly, and these are full of Buds, and are like to come to something, and he rejoyces mightily in those, because they are sav'd when so many others are spoil'd: And so do thou view thy Prayers, and consider how many hath been spoiled as it were by these Caterpillars; for I compare wandring vain thoughts in Prayer unto Caterpillars that are upon the Trees; and we see that if stormy rainy weather comes, the Caterpillars will fall; and one would think that these bluttering storms, and the hand of God that hath been out against us, should have clensed our thoughts and souls from these Caterpillars that have been upon our Duties, but many Duties have been spoiled; yet thou mayest say, that through Gods mercy such a morning in my Closet, the Lord

hath

hath preserved a prayer to himself, and I have gotten power over this vain heart of mine; bless God for this, and so the Spirit of God will be more ready to come in and help thee another time: But thus much shall suffice to speak to this. That's the Second thing, we must give up our [illegible] wholly to this Duty.

The Third thing for the [illegible]lying of Gods Name in Prayer, is this: There must be the breathings of the Spirit of God, otherwise Gods Name is not sanctified: that in *Rom.* 8. 26. is cleer for this, *Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.* If any of you should say, How can we sanctifie Gods Name, we are poor and weak, we can do little? Mark, it is said here, That the Spirit helpeth our infirmities to pray: and the word is exceeding Emphatical in the Original: in your Books it is but meerly helping our infirmities, but the meaning of the word is, *In these two things the Spirit helps*; that is, look how a man that is taking up an heavy piece of Timber at one end, he alone cannot get it up, but there comes another, and takes it up at the other end, and so helps him: the word signifies such a kind of helping, as when a man takes a thing at the other end, or on the other side, one standing the one way, and the other standing the other; or one taking up one end, and the other the other end, that is the meaning of it; *he helps our infirmities*; the poor soul is pulling and tugging with its own heart, and finds his heart heavy and dull, like a log in a ditch: And have not many of you found your hearts so? But now, when you are tugging with your hearts, and would fain lift up your hearts to God in prayer, there comes the Spirit of God at the other end, and takes the heaviest end of the burden, and helps you to lift it up: If a Child were at one end of the log, and that were but light, and the other end very heavy; if one come and take up the heaviest end, a little strength will serve for the lighter end. So the Spirit comes and takes up the heavier end in Duty, and so helps our infirmities, *helps together*. And then the other word is, *The Spirit*; that is, together with the acting of the graces of the Spirit in our hearts, you must not say so; Alas! what can I do? it must be the Spirit of God that must do it. It's true, he doth all.

First,

First, He gives converting and habitual grace, and assisting and actuating Grace; but now when the Spirit hath wrought Grace so as to convert the heart, and hath given habitual Grace in thy heart, why then when the Spirit comes to assist, it doth expect that thou shouldest stir up all the gifts and graces of the Spirit, and the very strength of thy body; the Spirit of God expects that thou shouldest act to the uttermost thou art able, what power hath been given thee by God; and when thou art in acting, then the Spirit comes and helps together with us; noting that we are to put forth what strength we have: and thus Gods Name will be sanctified, when as we putting forth the Graces of the Spirit in us, then the Spirit comes and helps; and what comes from us now, comes from the breathings of the holy Spirit in us, and then God who knows the meaning of the Spirit, will know now the meaning of our sighs and groans; therefore when thou art going to prayer, thou art to eye the Spirit of God; thou art by the eye of Faith to look upon the Spirit of God, and to cast thy soul upon the assistance of the Spirit of God, thou art to look upon the holy Ghost, as appointed by the Father and the Son to that Office, to be a helper to his poor Servants in the duties of Worship, and especially in that great duty of Prayer: now upon the reading of this text, and having it thus opened, this is one good help for thee in prayer; reade this text, and then exercise thy Faith upon it; Lord, hast thou not said that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought, but the Spirit will come? now Lord make good this Word of thine to my soul at this time, and let me have the breathings of the Spirit of God in me; alas, the breaths of men, if it comes from gifts and parts, I know thou wilt never regard it, except there be the breathings of the holy Ghost in me in prayer: now if you would know whether the Spirit of God doth come in or no, you may know it by this; the Spirit of God carries unto God, and it makes the prayer sweet and delightful, so much of the Spirit of God as is there, it comes to the soul in the Duty, and it leaves a savour behind it; a gracious savour is alwaies left behind, when the Spirit of

God comes to breath; O the breath of the Spirit of God is a ſweet breath, and it makes prayers ſweet; it never comes into the ſoul but after it hath done any work it came for, it leaves a ſweet ſcent, after that, the ſoul finds a ſweetneſs in that prayer: now many of you have been in the morning at prayer, but I appeal to you, what ſweet ſavor of the Spirit of God is left behind? Certainly if the Spirit have been there, it is like Civit that is put into a little box, though you ſhould take out the Civit, yet there will be a ſweet ſavor left behind; ſo though the Spirit of God, in reſpect of the preſent aſſiſtance, withdraws it ſelf, yet it leaves a ſweet ſavor behind.

The fourth thing is purity of heart; pure hearts and hands, in *Heb.* 10. 22. *Rev.* 5. 8. having every one of them harps, and golden vials ful of ordors which are the prayers of Saints; mark, the prayers of Saints are ordours in golden vials: the golden vials I may compare to the heart, the hearts of the Saints muſt be as golden vials, and then their prayers will be as odours; in 1 *Tim.* 2. 8. the holy Ghoſt giving directions how we ſhould pray, it is with this qualification, I will therefore that men pray every where lifting up holy hands without wrath and doubting, the outward converſation muſt be pure, and the heart pure; in *Job*, 22. 26. mark what is ſaid concerning that holy man, there's a promiſe made to him for the lifting up of his face to God, putting away iniquity from his Tabernacle, that by putting away evil from our Tabernacles, and from our hearts, we may be able to lift up our hearts with joy to go. And that's the fourth thing, purity of heart and hands.

The fifth thing is, in Truth: when we come to call upon God, we muſt call upon him in Truth, *Pſalm* 145. verſe 18. the Lord is nigh unto all, to all that call upon him in Truth.

You will ſay, What is the meaning of that?

To that I anſwer,

Firſt, There muſt be inward diſpoſitions anſwerable to the expreſſions; as for inſtance: when I come to expreſs the greatneſs of the Majeſty of God, then I muſt have an inward diſpoſition ſutable to this expreſſion, I muſt have a fear and reverence of the infinite Majeſty of God.

Secondly, When I come to confeſs my ſin, to judg my ſelf for

for my ſin, there muſt be an inward diſpoſition ſutable to ſuch a confeſſion: O how many men and women will come and ſpeak great things againſt themſelves for their ſins, and judg themſelves for their ſins, and yet there is no ſuch diſpoſition in their hearts ſutable to their words: you ſhall have ſome in praying with others, they will be a means to break the hearts of others, they will ſo follow their ſin; and take ſuch ſhame and confuſion upon themſelves for their ſin, and yet God knows their hearts not ſtir'd all this while; and then they will call upon God for pardon of ſin, and for power againſt their ſin, and yet God knows that their hearts do cloſe with their ſin, and are loth to part with their ſin in the mean time, this is falſneſs of heart; when the inward diſpoſition is not anſwerable to outward expreſſions: I beſeech you my Brethren conſider of the prayers you have made, and eſpecially you that pray much with others, look what expreſſions you have made, and ſee whether there be anſwerable diſpoſitions to the expreſſions you have made, and how that the Lord doth remember every expreſſion that you have made.

Thirdly, We muſt call upon God in Truth, that is, Conſcionably to perform the engagements of prayer, Prayer puts an engagement upon the heart: now thoſe that call upon him in truth, are conſcionable to perform the engagements; as now, do I pray for any good thing? I am engaged to endeavor in the uſe of all means for the attaining of the good thing: When you confeſs a ſin, why, you are engaged by that means to endeavour all your might againſt that ſin; and when you pray for any grace, you are engaged to make uſe of all means you can for the attaining of that grace; and then beſides, in prayer there is much profeſſion unto God for our ſincerity and uprightneſs, and of our willingneſs to be at his diſpoſe, perform theſe engagements that thou makeſt to God in prayer; if God ſhould preſent to us all our profeſſions that we have made to him in prayer, and tell us how we have come ſhort of them, it would make us to be in ſhame and confuſion in our own thoughts.

Another thing in Prayer muſt be Faith; pray without doubting, as in the former Scripture; the prayer of Faith prevails much,

much, *James* 1. 6, 7. a man that wavereth and doubteth, must not think to obtain any thing of God. But I should have opened what that faith is that we should have in prayer, we must have faith to beleeve that the thing that we do pleaseth God, and faith in Gods Promises, and faith in Gods Providence, this should be exercised in the time of our prayers: And therefore after we have done, to go away beleeving, as *Hannah* in 1 *Sam.* 1. 18. we read of her, that after she had been praying, she went away, and looke no more sad, the text saith: noting that after we have been powring forth our souls to God, we should beleeve and exercise faith, and not go in as drooping a way as ever we did.

Object. You will say, Yea, if we knew certainly that God would hear us.

Answ. The way to be assured that God will hear you, is by casting your selves upon God: how can you know that he will hear, but by resting upon him? I have been with God, and I have been doing the Duty of a poor creature, and for the success I leave it to God, and therefore it must be with Faith.

But I have so many sins mixt with my prayers, how can I beleeve?

You have an excellent Scripture for that, to help a soul to exercise Faith in Prayer, notwithstanding there hath been many infirmities; in *Psal.* 65. 2, 3. *O thou that hearest prayers, unto thee all flesh shall come.* Thou hearest prayers, but I have a great many sins that hinders, no, mark, what though iniquity prevails against me, as for our transgressions, thou shalt purge them away? Oh make use of this Scripture, though you remember not other things, yet you that have dejected hearts, and are afraid that God will not hear your prayers, see what the text saith, *Thou hearest prayer*; But will not my sins hinder? No, saith *David*, *Iniquity prevails against me, as for our transgressions, thou shalt purge them away*: exercise faith in this, and know that God doth not hear prayer because thou art not sinful, because of thy worthiness, but meerly for his free Grace.

Another holy disposition in prayer should be this: The soul should

ſhould come with a holy freedom, with the Spirit of Adoption to God, crying Abba, Father, if thou comeſt to God meerly as to a Judg; though it's true, thoſe that do not know that God loves them, yet bound as Creatures to pray; but thou canſt never ſanctifie the Name of God, till thou haſt a Child-like Spirit, the Spirit of Adoption: the Lord loves to have his Children come with freedom of Spirit to himſelf in Prayer, to come as Children, and not to come with dejected countenances, and diſcouraged hearts; but come freely to open thy heart to God, as any Child would open his heart to a gracious and loving Father.

Another diſpoſition is Fervency in Prayer; the effectual fervent Prayer of a righteous man availeth much, and that will be a means to help againſt vain thoughts too: as when the Honey is ſcalding hot, then the flies will not come to it: if thy heart were as it were ſcalding hot in prayer, thou wouldeſt not have ſuch vain thoughts.

Next there muſt be conſtancy in prayer, in 1 *Theſſ.* 5. 17. by that I mean this, never to give over until we have that we pray for, or ſomthing elſe in lieu of it: it may be thou haſt prayed and nothing is come of it; but be not diſcouraged, thou haſt to deal with a great God, and therfore pray again and again, and again, and pray with this reſolution: Well, let God do with me what he will, I will as long as I live call upon him, and if God ſhall caſt me away, yet he ſhall caſt me away calling upon him, as the poor woman of *Canaan* when Chriſt called her dog, and diſcouraged her, yet ſtill ſhe will pray; I but dogs may have crums: that heart is in an ill condition that is diſcouraged in prayer, becauſe it doth not get what he would, and therefore to think themſelves I had as good not pray at all, take heed of any ſuch thoughts.

Again, If you would pray to God indeed, ſo as to ſanctifie his Name in Prayer, there ſhould be humility in your hearts ſo as to be ſenſible of your own unworthineſs. I ſpake ſomwhat about being ſenſible of the diſtance between God and us, when I ſpake about ſanctifying of Gods Name in general. The laſt that I ſhall ſpeak of this is, when you have done all this, all theſe qualifications will not ſanctifie Gods Name, except all be tendered

up

up in the Name of Jesus Christ, and in the power of his merits: let a man or woman pray with as much fervency, zeal, constancy, purity, in truth and sincerity; yet except he puts up all in the Name of Christ, I say, he cannot be accepted; our spiritual offerings must be tendered up in his Name: but I have preached much about that. But now put all that hath been said together, and this it is to pray:

That is, when as I pray understandingly; when I give my self to prayer, when there are the breathings of the holy Ghost in my prayer, when there is purity of heart like a golden vial, together with sincerity, when it is in truth of heart, when it is in faith, when it comes from a spiritual Adoption, when it is in fervency, when in constancy, reverence, humility, and all put up in the Name of Jesus Christ: now a man praies, as it is said of *Saul*, Behold he prayeth; so I may say of those that are instructed in this Art, Behold they pray. You see now that prayer is more than to read in a Book, more than to say a few words; ye see it is a very hard thing to pray, a work of great difficulty; and no marvel though we have lost so many of our prayers as we have done: we must not charge Prayer and God with it, but look to our selves (I mean, not charge the Ordinance of Prayer) but the vileness of our carriage in our prayers; and let us for time to come, know what a Christian life means. It is said of Christ in *Luke* 9. 29. that, *as he was praying, the fashion of his countenance was changed.* Oh that's an excellent thing, that when we have been in our closets at prayer, to come away with our faces shining: My Brethren, could we but pray in such a manner as this is, the very fashion of our countenances would be changed, as *Moses* when he came from the presence of God upon the Mount, or as Christ that had the fashion of his countenance changed. Prayer, it is the sweet ease of ones spirit, it's the help at a dead lift, it's the great Ordinance of our Communion with God in this world, and therfore let us learn this Art of sanctifying Gods Name in Prayer.

I shall conclude all in this, You have heard the Mystery of the sanctifying the Name of God in worshiping God: now I beseech you, you that have been a long time in the School of Christ, as it were Apprentices to Christ to learn Christianity; be ashamed that

that you have understood so little of this Art in sanctifying the Name of God in Prayer: It is an Art and Mystery that you must be instructed in, and you are not Christians till you are instructed in this, as in an Art and Mystery: And that man and woman that shall be instructed truly in this Art and Mystery in sanctifying Gods Name now in the worshiping of him, such a man and woman shall be to all eternity sanctifying the Name of God in praising of him. There is a time coming when all the Saints must be in the presence of God, and be alwaies praising of him, and they shall then sanctifie Gods Name for ever; let us now learn this art of sanctifying Gods Name in praying, that we may eternally sanctifie his Name in praising of him.

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